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A B R I E F
A C C O U N T
O F T H E
R I S E A N D P R O G R E S S
O F T H E P E O P L E C A L L E D
Q U A K E R S,

I N W H I C H,
T H E I R F U N D A M E N T A L P R I N C I P L E,
D O C T R I N E S, W O R S H I P, M I N I S T R Y
A N D D I S C I P L I N E, A R E P L A I N L Y D E C L A R E D.

W I T H A S U M M A R Y R E L A T I O N

O f t h e f o r m e r D i s p e n s a t i o n s o f G O D i n t h e W o r l d,
b y W a y o f I N T R O D U C T I O N.

A s u n k n o w n, a n d y e t w e l l k n o w n. 2 C o r. v i. 9.

T H E E I G H T H E D I T I O N.

B Y W I L L I A M P E N N. *R*

D U B L I N :

R E - P R I N T E D F O R R O B E R T J A C K S O N,
N o. 20, M E A T H - S T R E E T. 1776.

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READER, this following *Account* of the People called *Quakers*, &c. was writ in the Fear and Love of GOD : *First*, as a standing Testimony to that ever blessed Truth, in the inward Parts, with which GOD, in my youthful Time, visited my Soul, and for the Sense and Love of which I was made willing, in no ordinary Way, to relinquish the Honours and Interests of the World. *Secondly*, as a Testimony for that despised People, that GOD has in His great Mercy gathered and united by His own blessed Spirit in the holy Profession of it; whose Fellowship I value above all

worldly

An Epistle to the Reader.

worldly Greatness. *Thirdly*, in Love and Honour to the Memory of that worthy Servant of GOD, *George Fox*, the first Instrument thereof, and therefore stiled by me, *The great and blessed Apostle of our Day*. As this gave Birth to what is here presented to thy View, in the first Edition of it, by way of *Preface* to *George Fox's* excellent Journal; so the Consideration of the present Usefulness of the following *Account* of the People called *Quakers*, by Reason of the unjust Reflections of some Adversaries that once walked under the Profession of *Friends*, and the Exhortations that conclude it, prevailed with me to consent that it should be republished in a smaller Volume; knowing also full well that great Books, especially in these Days, grow burthensome, both to the Pockets and Minds of too many; and that there are not a few that desire, so it be at an easy Rate, to be informed about this People, that have been so much every where spoken against: But, blessed be the GOD and FATHER of our LORD JESUS CHRIST, it is upon no worse Grounds than it was said of old Time,
of

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of the primitive *Christians* ; as I hope will appear to every sober and considerate Reader. Our Business, after all the ill Usage we have met with, being the Realities of Religion, an effectual Change before our last and great Change: That all may come to an inward, sensible and experimental Knowledge of God, thro' the Convictions and Operations of the Light and Spirit of CHRIST in themselves; the sufficient and blessed Means given to all, that thereby all may come savingly to know the only true God, and JESUS CHRIST whom He hath sent to enlighten and redeem the World: Which Knowledge is indeed *eternal Life*. And that thou, *Reader*, mayst obtain it, is the earnest Desire of him that is ever

Thine in so good a Work,

WILLIAM PENN.

T H E
C O N T E N T S.

C H A P. I.

*CONTAINING a brief Account of divers
Dispensations of GOD in the World, to the
Time He was pleased to raise this despised
People, called QUAKERS.*

C H A P. II.

*Of the Rise of this People, their fundamen-
tal Principle and Doctrine, and Practice,
in twelve Points resulting from it; their
Progress and Sufferings: An Expostulation
with England thereupon.*

C H A P. III.

*Of the Qualifications of their Ministry.
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Of the Discipline and Practicē of this People, as a Religious Society. The Church Power they own and exercise, and that which they reject and condemn : With the Method of their Proceedings against erring and disorderly Persons.

C H A P. V.

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Containing five several Exhortations. First General, reminding this People of their primitive Integrity and Simplicity. Secondly in Particular, to the Ministry. Thirdly, to the Young Convinced. Fourthly, to the

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the Children of Friends. Fifthly, to those that are yet Strangers to this People and Way, to whom this Book, and that it was Preface to in its first Edition, may come. All the several Exhortations accommodated to their several States and Conditions, that all may answer the End of GOD's Glory and their own Salvation.

A B R I E F
A C C O U N T, &c.

C H A P. I.

Containing a brief Account of divers Dispensations of GOD in the World, to the Time He was pleased to raise this despised People, called QUAKERS.

DIVERS have been the Dispensations of GOD since the Creation of the World unto the Sons of Men; but the great End of all of them, has been the *Renown of His own excellent Name in the Creation and Restoration of Man*: Man, the Emblem of Himself, as a GOD on Earth, and the Glory of all His Works. The World began with Innocency: All was then good that the good GOD had made: And

And as He blessed the Works of His Hands, so their Natures and Harmony magnified Him their CREATOR. Then the Morning Stars sang together for Joy, and all Parts of His Works said *Amen* to His Law. Not a Jar in the whole Frame; but Man in Paradise, the Beasts in the Field, the Fowl in the Air, the Fish in the Sea, the Lights in the Heavens, the Fruits of the Earth; yea, the Air, the Earth, the Water and Fire worshipped, praised and exalted His *Power, Wisdom and Goodness*. O holy Sabbath, O holy Day to the LORD!

But this happy State lasted not long: For Man, the Crown and Glory of the whole, being tempted to aspire above his Place, unhappily yielded against Command and Duty, as well as Interest and Felicity, and so fell below it; lost the divine Image, the Wisdom, Power and Purity he was made in: By which, being no longer fit for Paradise, he was expelled that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor Vagabond, from the Presence

fence of the LORD, to wander in the Earth, the Habitation of Beasts.

Yet GOD that made him had Pity on him ; for He seeing Man was deceived, and that it was not of Malice, or an *original Presumption* in him, but through the Subtilty of the Serpent, who had first fallen from his own State, and by the Mediation of the Woman, Man's own Nature and Companion, whom the Serpent had first deluded, in His infinite Goodness and Wisdom found out a Way to repair the Breach, recover the Loss, and restore fallen Man again by a *nobler and more excellent* Adam, promised to be born of a Woman ; that as by Means of a Woman the evil One had prevailed upon Man, by a Woman also He should come into the World, who would prevail against him and *bruise his Head*, and deliver Man from his Power : And which, in a signal Manner, by the Dispensation of the Son of GOD in the Flesh, in the Fulness of Time was personally and fully accomplished by Him, and in Him, as Man's SAVIOUR and REDEEMER.

But

But his Power was not limited, in the Manifestation of it, to that Time; for both before and since His blessed Manifestation in the Flesh, He has been the *Light* and *Life*, the *Rock* and *Strength* of all that ever feared GOD: Was present with them in their Temptations, followed them in their Travels and Afflictions, and supported and carried them through and over the Difficulties that have attended them in their earthly Pilgrimage. By this, *Abel's* Heart excelled *Cain's*, and *Seth* obtained the Preheminence, and *Enoch* walked with GOD. It was this that strove with the old World, and which they rebelled against, and which sanctified and instructed *Noah* to Salvation.

But the outward Dispensation that followed the benighted State of Man, after his Fall, especially among the *Patriarchs*, was generally that of *Angels*; as the Scriptures of the old Testament do in many Places express, as to *Abraham*, *Jacob*, &c. The next was that of the *Law* by *Moses*, which was also delivered by Angels, as the Apostle tells us.

This

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This Dispensation was much outward, and suited to a low and servile State; called therefore by the Apostle *Paul*, that of a *School-Master*, which was to point out and prepare that People to look and long for the MESSIAH, who would deliver them from the Servitude of a ceremonious and imperfect Dispensation, by knowing the Realities of those mysterious Representations in themselves. In this Time the Law was written on Stone, the Temple built with Hands, attended with an outward *Priesthood* and *external* Rites and Ceremonies, that were *Shadows of the good Things that were to come*, and were only to serve till the *Seed* came, or the more excellent and general Manifestation of CHRIST, to whom was the Blessing, and to all Men only in Him, in whom *Yea and Amen*, even *Life from Death*, *Immortality* and *Eternal Life*.

This the *Prophets* foresaw, and comforted the believing *Jews* in the Certainty of it; which was the Top of the *Mosaical* Dispensation, and which ended in *John's* Ministry, the Fore-runner of
the

the MESSIAH; as *John's* was finished in Him, the Fulness of all. And then GOD, that at sundry Times, and in divers Manners, had spoken to the Fathers by His Servants the Prophets, spoke to Men by His Son CHRIST JESUS, *who is Heir of all Things*; being the Gospel-Day, which is the Dispensation of *Son-ship*; bringing in thereby a nearer Testament, and a better Hope; even the Beginning of the Glory of the latter Days, and of the Restitution of all Things; yea, the *Restoration of the Kingdom unto Israel*.

Now the Spirit that was more sparingly communicated in former Dispensations, began to be *poured forth upon all Flesh*, according to the Prophet *Joel*; and the *Light that shined in Darkness*; or but dimly before, the most gracious GOD caused to *shine out of Darkness*, and the Day-star began to rise in the Hearts of Believers, giving unto them the Knowledge of GOD in the Face, or Appearance, of His Son CHRIST JESUS.

Now the *poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty*

Thirsty after Righteousness, the Peacemakers, the Pure in Heart, the Merciful and Persecuted, came more especially in Remembrance before the LORD, and were sought out and blessed by Israel's true Shepherd. Old Jerusalem with her Children grew out of Date, and the New Jerusalem into Request, the Mother of the Sons of the Gospel-Day. Wherefore no more at Old Jerusalem, nor at the Mountain of Samaria, will God be worshipped above other Places ; for, behold, He is, by His own Son, declared and preached a Spirit, and that He will be known as such, and worshipped in the Spirit and in the Truth. He will now come nearer than of old Time, and He will write His Law in the Heart, and put His Fear and Spirit in the inward Parts, according to His Promise. Then Signs, Types and Shadows flew away, the Day having discovered their Insufficiency in not reaching to the Inside of the Cup, to the Cleansing of the Conscience ; and all Elementary Services were expired in and by Him that is the Substance of all.

And

And to this great and blessed End of the Dispensation of the Son of GOD, did the Apostles testify, whom He had chosen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superstition, and the *Gentiles* from their Vanity and Idolatry, to CHRIST's *Light* and *Spirit* that shined in them ; that they might be quickened from the Sins and Trespasses in which they were dead, to serve the living GOD, in the *Newness* of the Spirit of Life, and walk as Children of the *Light*, and of the Day, even the Day of *Holiness* : For such *put on* CHRIST, the Light of the World, and *make no more Provision for the Flesh, to fulfil the Lusts thereof*. So that the *Light, Spirit* and *Grace*, that come by CHRIST, and appear in Man, were that *divine Principle* the Apostles ministered from, and turned Peoples Minds unto, and in which they gathered and built up the Church of CHRIST in their Day. For which Cause, they advise them *not to quench the Spirit*, but to *wait for the Spirit, and speak by the Spirit, and pray by the Spirit, and walk in the Spirit* too, as that which approved them the truly begotten

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begotten Children of God, *born not of Flesh and Blood, or of the Will of Man, but of the Will of GOD* ; by doing His Will, and denying their own ; by drinking of CHRIST'S Cup, and being baptized with *His Baptism* of Self-denial ; the Way and Path that all the Heirs of Life have ever trod to Blessedness.

But alas ! even in the Apostles Days, those bright Stars of the first Magnitude of the Gospel Light, some Clouds, foretelling an Eclipse of this primitive Glory, began to appear, and several of them gave early Caution of it to the *Christians* of their Time, that even then there was, and yet would be more and more, a falling away from the Power of Godliness, and the Purity of that spiritual Dispensation, by such as sought to make *a fair Shew in the Flesh*, but with whom the Offence of the Cross ceased. Yet with this comfortable Conclusion, that they saw beyond it a more glorious Time than ever to the true Church. Their Sight was true, and what they foretold to the Churches, gathered by them in the Name and Power of JESUS, came to pass : For *Christians* degenerated
apace

apace into *Outsides*, as *Days* and *Meats*, and divers other Ceremonies. And which was worse, they fell into *Strife* and *Contention* about them; *separating* one from another, then *envying*, and, as they had Power, *persecuting* one another, to the Shame and Scandal of their common *Christianity*, and grievous Stumbling and Offence of the *Heathen*; among whom the LORD had so long and so marvelously preserved them. And having got at last the worldly Power into their Hands, by Kings and Emperors embracing the *Christian* Profession, they changed, what they could, the Kingdom of CHRIST, *which is not of this World*, into a worldly Kingdom; or at least stiled the worldly Kingdom, that was in their Hands, the *Kingdom of CHRIST*, and so they became *worldly*, and not true *Christians*. Then *human Inventions* and *Novelties*, both in Doctrine and Worship, crouded fast into the Church; a Door opened thereunto, by the Grofness and Carnality that appeared then among the generality of *Christians*, who had long since left the Guidance of God's meek and

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and heavenly Spirit, and given themselves up to Superstition, Will-worship, and voluntary Humility. And as Superstition is blind, so it is heady and furious, for all must stoop to its blind and boundless Zeal, or perish by it : *In the Name of the Spirit*, persecuting the very Appearance of the Spirit of God in others, and opposing that in others, which they resisted in themselves, viz. *the Light, Grace and Spirit of the LORD JESUS CHRIST* ; but always under the Notion of *Innovation, Heresy, Schism*, or some such plausible Name. Though *Christianity* allows of no Name, or Pretence whatever, for persecuting of any Man for Matters of meer Religion, being in its very Nature *meek, gentle and forbearing* ; and consists of *Faith, Hope and Charity*, which no Persecutor can have, whilst he remains a Persecutor ; in that a Man cannot believe well, or hope well, or have a charitable or tender Regard to another, whilst he would violate his Mind, or persecute his Body, for Matters of Faith or Worship towards his God.

Thus

Thus the *false Church* sprang up, and mounted the *Chair* : But though she lost her Nature, she would needs keep her good Name of the *Lamb's Bride*, the *true Church*, and *Mother* of the *Faithful* : Constraining all to receive her Mark, either in their Forehead, or Right Hand; that is, publicly, or privately. But indeed and in Truth she was *Mystery Babylon*, the *Mother* of *Harlots*, *Mother* of those that, with all their *Show* and *Outside* of Religion, were adulterated and gone from the *Spirit*, *Nature* and *Life* of CHRIST, and grown *vain*, *worldly*, *ambitious*, *covetous*, *cruel*, &c. which are the Fruits of the *Flesh*, and not of the *Spirit*.

Now it was, that the *true Church* fled into the *Wilderness*, that is, from *Superstition* and *Violence*, to a *retired*, *solitary* and *lonely State* ; hidden, and as it were, *out of Sight of Men*, though not *out of the World*. Which shows that her wonted *Visibility* was not essential to the being of a true Church in the Judgment of the HOLY GHOST ; *she being as true a Church in the Wilderness, though*
not

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not as visible and lustrous, as when she was in her former Splendor of Profession. In this State, many Attempts she made to return, but the Waters were yet too high, and her Way blocked up, and many of her excellent Children, in several Nations and Centuries, fell by the Cruelty of Superstition, because they would not *fall from their Faithfulness to the Truth.*

The last Age did set some Steps towards it, both as to *Doctrine, Worship and Practice.* But *Practice* quickly failed; for Wickedness flowed in a little Time, as well among the *Professors* of the *Reformation*, as those they reformed from; so that by the Fruits of Conversation they were not to be distinguished. And the Children of the Reformers, if not the Reformers themselves, betook themselves, very early, to *Earthly Policy and Power*, to uphold and carry on their Reformation that had been begun with *spiritual Weapons*; which I have often thought, has been one of the greatest Reasons the Reformation made no better Progress, as to the *Life and Soul of Religion.*

ligion. For whilst the Reformers were lowly and spiritually-minded, and trusted in God, and looked to Him, and lived in His Fear, and consulted not with Flesh and Blood, nor sought Deliverance in their own Way, there were daily added to the Church such as, one might reasonably say, should be saved : For they were not so careful to be safe from Persecution, as to be faithful and inoffensive under it : Being more concerned to spread the Truth by their Faith and Patience in *Tribulation*, than to get the worldly Power out of their Hands that inflicted those Sufferings upon them : And it will be well if the LORD suffer them not to fall, by the very same Way they took to stand.

In *Doctrine* they were in some Things short ; in other Things, to avoid one Extream, they ran into another : And for *Worship*, there was for the generality, more of *Man* in it than of GOD. They owned the *Spirit, Inspiration* and *Revelation* indeed, and grounded their Separation and Reformation upon the Sense and Understanding they received from it,

it, in the reading of the Scriptures of Truth. And this was their Plea; the *Scripture* is the *Text*, the *Spirit* the *Interpreter*, and *that* to every one *for himself*. But yet there was too much of human Invention, Tradition and Art that remained both in praying and preaching; and of worldly Authority, and worldly Greatness in their Ministers; especially in this Kingdom, *Sweden, Denmark*, and some Parts of *Germany*. GOD was therefore pleased in *England* to shift us from Vessel to Vessel: And the next Remove *humbled* the Ministry, so that they were more strict in preaching, devout in praying, and zealous for keeping the LORD'S Day, and catechizing of Children and Servants, and repeating at home in their Families, what they had heard in publick. But even as these grew into Power, they were not only for *whipping* some out, but others into the Temple: And they appeared *rigid in their Spirits*, rather than severe in their Lives, and more for a Party than for Piety: Which brought forth another People, that were yet more retired and select.

B

They

They would not *communicate* at large, or in common with others ; but formed Churches among themselves of such as could give some Account of their Conversion, at least, of very promising Experiences of the Work of God's Grace upon their Hearts ; and under mutual Agreements and Covenants of Fellowship, they kept together. These People were somewhat of a softer Temper, and seemed to recommend Religion by the Charms of its Love, Mercy and Goodness, rather than by the Terrors of its Judgments and Punishments ; by which the former Party would have awed People into Religion.

They also allowed *greater Liberty* to prophecy than those before them ; for they admitted any Member to speak or pray, as well as their Pastor, whom they always chose, and not the civil Magistrate. If such found any Thing pressing upon them *to either Duty*, even without the *Distinction of Clergy or Laity*, Persons of any Trade had their Liberty, be it never so low and mechanical. But alas ! even these People
suffered

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suffered great Loss: For tasting of *worldly Empire*, and the *Favour* of *Princes*, and the *Gain* that ensued, they degenerated but too much. For though they had cried down National Churches and Ministry, and Maintenance too, some of them, when it was their own Turn to be tried, fell under the Weight of worldly Honour and Advantage, got into profitable Parsonages too much, and outlived and contradicted their own Principles: And, which was yet worse, turned, some of them, *absolute Persecutors of other Men for God's Sake*, that but so lately came themselves out of the Furnace; which drove many a Step farther, and that was into the Water: *Another Baptism*, as believing they were not *scripturally baptized*; and hoping to find that Presence and Power of God, in submitting to this watry Ordinance, which they desired and wanted

These People also made Profession of *neglecting*, if not *renouncing* and *censuring*, not only the *Necessity*, but *Use* of all *human Learning*, as to the *Ministry*; and all other Qualifications to it, besides

the *Helps* and *Gifts* of the *Spirit* of *God*, and those natural and common to Men. And for a Time they seemed like *John* of old, *a burning and a shining Light* to other Societies.

They were very diligent, plain and serious; strong in Scripture, and bold in Profession; bearing much Reproach and Contradiction. But that which others fell by, proved their Snare. For worldly Power spoiled them too; who had enough of it to try them what they would do if they had more: And they rested also too much upon their watry Dispensation, instead of passing on more fully to that of the *Fire* and *Holy Ghost*, which was *His Baptism*, who came with a *Fan* in His Hand, that He might thoroughly, and not in Part only, purge His Floor, and take away the Dross and the Tin of His People, and make a Man finer than Gold. Withal, they grew high, rough, and self-righteous; opposing farther Attainment: Too much forgetting the Day of their Infancy and Littleness, which gave them something of a real Beauty; infomuch that many left them,
and

and all visible Churches and Societies, and wandered up and down, as *Sheep* without a *Shepherd*, and as *Doves* without their *Mates*; seeking their *Beloved*, but could not find Him, as their Souls desired to know Him, whom their Souls loved above their *chiefest Joy*.

These People were called *Seekers* by some, and the *Family of Love* by others; because, as they came to the Knowledge of one another, they sometimes met together, not formally to pray or preach at appointed Times or Places, in their own Wills, as in Times past they were accustomed to do; but waited together in *Silence*; and as any Thing rose in any one of their Minds, that they thought favoured of a *divine Spring*, they sometimes spoke. But so it was, that some of them not keeping in *Humility* and in the *Fear* of God, after the Abundance of Revelation, were exalted *above Measure*; and for want of staying their Minds in an humble Dependence upon Him that opened their Understandings, to see *great Things* in His *Law*, they ran out in their own Imaginations, and

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mixing them with those divine Openings, brought forth a monstrous Birth, to the Scandal of those that feared God and waited daily in the Temple, not made with Hands, for the Consolation of *Israel*; the *Jew* inward, and Circumcision in Spirit.

This People obtained the Name of *Ranters*, from their extravagant Discourses and Practices. For they interpreted CHRIST's fulfilling of the Law for us, to be a discharging of us from any Obligation and Duty the Law required of us, instead of the Condemnation of the Law for Sins past, upon Faith and Repentance: And that now it was no Sin to do that which before it was a Sin to commit; the slavish Fear of the Law being taken off by CHRIST, and all Things good that Man did, if he did but do them with the Mind and Persuasion that it was so. Insomuch that divers fell into gross and enormous Practices; pretending in Excuse thereof, that they could, *without Evil*, commit the same Act which was *Sin* in another to do; thereby distinguishing between the
Action

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Action and the *Evil* of it, by the Direction of the Mind, and Intention in the doing of it. Which was to make Sin super-abound by the *Aboundings* of *Grace*, and to turn from the Grace of GOD into Wantonness, a securer Way of sinning than before: As if CHRIST came not to save us from our Sins, but in our Sins; not to take away Sin, but that we might sin more freely at His Cost, and with less Danger to ourselves. I say, this ensnared divers, and brought them to an utter and lamentable Loss as to their eternal State; and they grew very troublesome to the *better Sort* of *People*, and furnished the looser with an Occasion to prophane.

C H A P. II.

Of the Rise of this PEOPLE, their fundamental Principle, and Doctrine, and Practice, in Twelve Points resulting from it: Their Progress and Sufferings: An Expostulation with England thereupon.

IT was about that very Time, as you may see in *George Fox's Annals*, that the eternal, wise, and good God was pleased in His infinite Love to honour and visit this *benighted and bewildered Nation*, with His *glorious Day-spring from on high*; yea, with a most sure and certain Sound of the *Word of Light and Life*, through the Testimony of a *chosen Vessel*, to an effectual and blessed Purpose, can many Thousands say, *Glory be to the Name of the LORD for ever.*

For as it reached the Conscience, and broke the Heart, and brought many to a Sense and Search; so that which People
had

had been vainly seeking *without*, with much Pains and Cost, they by this Ministry, found *within*, where it was they wanted what they sought for, *viz.* the *right Way to Peace with God*. For they were directed to the *Light* of JESUS CHRIST *within them*, as the *Seed and Leaven of the Kingdom of God*; near all, because *in all*, and *God's Talent to all*: A faithful and true *Witness*, and *just Monitor* in every *Bosom*. The *Gift and Grace* of God to Life and Salvation, that appears to all, though few regard it. This the traditional *Christian*, conceited of himself, and strong in his own Will and Righteousness, overcome with *blind Zeal and Passion*, either despised as a *low and common Thing*, or opposed as a *Novelty*, under many hard Names, and opprobrious Terms, denying, in his ignorant and angry Mind, any fresh Manifestations of God's Power and Spirit in Man, in these Days, tho' never more needed to make true *Christians*. Not unlike those *Jews* of old, that rejected the Son of God, at the very same Time that they blindly professed to wait for the MESSIAH to come;

because, alas ! He appeared not among them according to their carnal Mind and Expectation.

This brought forth many abusive Books, which filled the greater Sort with *Envy*, and lesser with *Rage*; and made the Way and Progress of this blessed Testimony *straight* and *narrow* indeed to those that received it. However, GOD owned His own Work, and this Testimony did *effectually* reach, gather, comfort and establish the *Weary* and *Heavy-laden*, the *Hungry* and *Thirsty*, the *Poor* and *Needy*, the *Mournful* and *Sick* of many Maladies, that had spent all upon Physicians of no Value, and waited for Relief from Heaven : Help only from above : Seeing upon a serious Trial of all Things, nothing else would do but CHRIST *Himself*; the *Light of His Countenance*, a *Touch of His Garment*, and *Help from His Hand*; who *cured* the poor Woman's Issue, *raised* the Centurion's Servant, the *Widow's Son*, the *Ruler's Daughter*, and *Peter's Mother* : And like her, they no sooner felt His Power and Efficacy upon their
Souls,

Of the People called Quakers. 25

Souls, but they gave up to obey Him in a *Testimony* to His Power; and that with *resigned* Wills and *faithful* Hearts through all *Mockings, Contradictions, Confiscations, Beatings, Prisons*, and many other *Jeopardies* that attended them for His blessed Name's Sake.

And truly they were very many, and very great; so that in all human Probability they must have been swallowed up *quick* of the proud and boisterous Waves that swelled and beat against them, but that the GOD of all their tender Mercies was with them in His glorious Authority; so that the Hills often fled, and the Mountains melted before the Power that filled them; working mightily for them, as well as in them, one ever following the other. By which they saw plainly, to their exceeding great Confirmation and Comfort, that *all Things* were possible with Him with whom they had to do. And that the more that which GOD required seemed to cross Man's Wisdom, and expose them to Man's Wrath, the more
GOD

GOD appeared to help and carry them through all to His Glory.

Infomuch, that if ever any People could say in Truth, Thou art our *Sun* and our *Shield*, our *Rock* and *Sanctuary*; and by Thee we have *leaped over a Wall*, and by Thee we have *run through a Troop*, and by Thee we have *put the Armies of the Aliens to Flight*, these People had a Right to say it. And as GOD had delivered their Souls of the wearisome Burdens of Sin and Vanity, and enriched their Poverty of Spirit, and satisfied their great Hunger and Thirst after eternal Righteousness, and filled them with the good Things of His own House, and made them *Stewards* of His manifold Gifts; so they went forth to all Quarters of these Nations, to declare to the Inhabitants thereof, *what* GOD had done for them; what they had found, and where and how they had found it, *viz. The Way to Peace with GOD*: Inviting all to come and see, and taste for themselves, the Truth of what they declared unto them.

And

Of the People called Quakers. 27

And as their Testimony was to the *Principle of GOD in Man, the precious Pearl and Leaven of the Kingdom*, as the only blessed Means appointed of GOD to quicken, convince and sanctify Man; so they opened to them what it was in itself, and what it was given to them for: *How* they might know it from their own Spirit, and that of the subtle Appearance of the evil One: And what it would do for all those whose Minds should be turned off from the Vanity of the World, and its lifeless Ways and Teachers, and adhere to His blessed Light in themselves, which discovers and condemns Sin in all its Appearances, and shews how to overcome it, if minded and obeyed in its holy Manifestations and Convictions: Giving Power to such, to avoid and resist those Things that do not please GOD, and to grow strong in Love, Faith and good Works. That so Man, whom Sin hath made as a *Wilderness*, over-run with Briers and Thorns, might become as the *Garden* of GOD, cultivated by His divine Power, and replenished with the most virtuous and
beautiful

beautiful Plants of GOD's *own Right Hand planting*, to His eternal Praise.

But these experimental Preachers of glad Tidings of GOD's Truth and Kingdom, could not run when they list, or pray or preach when they pleased, but as CHRIST their Redeemer *prepared and moved them by His own blessed Spirit*, for which they waited in their Services and Meetings, and spoke *as that gave them Utterance*; and which was as those having Authority, and not like the dreaming, dry and formal *Pharisees*. And so it plainly appeared to the Serious-minded, whose spiritual Eye the LORD JESUS had in any Measure opened: So that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Consolation*, and all by the same Spirit, and in the good Order thereof, to the convincing and edifying of many.

And truly they waxed strong and bold through Faithfulness; and by the Power and Spirit of the LORD JESUS became very fruitful; Thousands, in a short Time, being turned to the Truth in the
inward

inward Parts, through their Testimony in *Ministry* and *Sufferings*: Infomuch as in most Counties, and many of the considerable Towns of *England*, Meetings were settled, and daily there were added such as should be saved. For they were diligent to *plant* and to *water*, and the LORD blessed their Labours with an *exceeding great Increase*; notwithstanding all the Opposition made to their blessed Progress, by *false Rumours*, *Calumnies* and *bitter Persecutions*; not only from the *Powers* of the Earth, but from every one that listed to injure and abuse them: So that they seemed indeed to be as *poor Sheep* appointed to the *Slaughter*, and as *a People killed all the Day long*.

It were fitter for a *Volume* than a *Preface*, but so much as to repeat the *Contents* of their cruel Sufferings from *Professors* as well as from *Prophane*, and from *Magistrates* as well as the *Rabble*: That it may be said of this abused and despised People, they went forth *weeping* and sowed in *Tears*, bearing Testimony to the *precious Seed*, even the *Seed* of the *Kingdom*, which stands not in *Words*;
the

the finest, the highest that Man's Wit can use, but in *Power*: The Power of CHRIST JESUS, to whom GOD the Father hath given *all Power* in Heaven and in Earth, that He might rule *Angels* above, and *Men* below. Who impowered them, as their Work witnesseth, by the many that were *turned*, through their Ministry, from *Darkness* to the *Light*, and out of the *broad* into the *narrow Way* of Life and Peace; bringing People to a weighty, serious and God-like Conversation; the *Practice* of that *Doctrine* which they taught.

And as without this secret *divine Power*, there is no *quickenings* and *regenerating* of *dead Souls*, so the Want of this *generating* and *begetting* Power and Life, is the Cause of the little Fruit that the many Ministries, that have been and are in the World, bring forth. O that both Ministers and People were sensible of this! My Soul is often troubled for them, and Sorrow and Mourning compass me about for their Sakes. O that they were wise! O that they would consider, and lay to Heart the Things that truly

truly and substantially make for their lasting Peace !

Two Things are to be considered; the *Doctrine* they taught, and the *Example* they led among all People. I have already touched upon their *fundamental Principle*, which is as the *Corner-stone* of their *Fabrick*: And indeed, to speak eminently and properly, their *Characteristic*, or main distinguishing Point or Principle, *viz.* the *Light of CHRIST within*, as GOD's Gift for Man's Salvation. This, I say, is as the Root of the goodly Tree of Doctrines that grew and branched out from it, which I shall now mention in their natural and experimental Order.

First, *Repentance from dead Works to serve the living GOD*. Which comprehends three Operations. First, a *Sight of Sin*. Secondly, a *Sense* and godly *Sorrow* for Sin. *Thirdly*, an *Amendment for the Time to come*. This was the Repentance they preached and pressed, and a natural Result from the Principle they turned all People unto. For
of

of *Light* came *Sight* ; and of *Sight* came *Sense* and *Sorrow* ; and of *Sense* and *Sorrow* came *Amendment of Life*. Which Doctrine of Repentance leads to *Justification* ; that is, *Forgiveness of the Sins that are past, through CHRIST the alone Propitiation, and the Sanctification or Purgation of the Soul* from the defiling Nature and Habits of Sin *present*, by the Spirit of CHRIST in the Soul ; which is Justification in the compleat Sense of that Word : Comprehending both Justification from the *Guilt* of the Sins that are past, as if they had never been committed, through the Love and Mercy of GOD in CHRIST JESUS ; and the Creature's being made inwardly just, through the *cleansing* and *sanctifying* Power and Spirit of CHRIST revealed in the Soul ; which is commonly called *Sanctification*. But that none can come to know CHRIST to be their Sacrifice that reject Him as their Sanctifier : The End of His Coming being to save His People from the *Nature* and *Defilement*, as well as *Guilt* of Sin ; and that therefore those that resist His Light and Spirit, make
His

His Coming and Offering of none Effect to them.

From hence sprang a *second Doctrine* they were led to declare, as the *Mark of the Price of the high Calling* to all true *Christians*, viz. *Perfection from Sin*, according to the Scriptures of Truth; which testify it to be the *End* of CHRIST'S Coming, and the *Nature* of His Kingdom, and for which His Spirit was and is given, viz. to be *perfect as our heavenly FATHER is perfect*, and *holy, because GOD is holy*. And this the Apostles laboured for, *That the Christians should be sanctified throughout in Body, Soul and Spirit*; but they never held a Perfection in *Wisdom and Glory* in this Life, or from *natural Infirmities*, or Death, as some have, with a weak or ill Mind, imagined and insinuated against them.

This they called a *redeemed State*, *Regeneration*, or the *new Birth*: Teaching every where according to their *Foundation*, that unless this Work was known,
there

there was no inheriting of the Kingdom of God.

Thirdly, This leads to an Acknowledgment of *eternal Rewards and Punishments*, as they have good Reason ; for else, of all People, certainly they must be *most miserable* ; who, for above *forty Years*, have been exceeding great Sufferers for their Profession ; and in some Cases, treated *worse* than the *worst* of Men ; yea, as the *Refuse* and *Off-scouring* of all Things.

This was the *Purport* of their *Doctrine* and *Ministry* ; which, for the most Part, is what other Professors of *Christianity* pretend to hold in Words and Forms, but not in the Power of Godliness ; which, generally speaking, has been long lost by Mens departing from that *Principle* and *Seed of Life* that is in Man, and which Man has not regarded, but lost the Sense of ; and in and by which he can *only* be quickened in his Mind to serve the living God in *Newness* of Life. For as the Life of Religion was lost, and the Generality
lived

Of the People called Quakers. 35

lived and worshipped GOD after their own Wills, and not after the Will of GOD, nor the Mind of CHRIST, which stood in the Works and Fruits of the *holy Spirit*; so that which they prest, was not *Notion*, but *Experience*; no *Formality*, but *Godliness*; as being sensible in themselves, through the Work of GOD's righteous Judgments, that *without Holiness no Man shall ever see the LORD with Comfort.*

Besides these *general Doctrines*, as the larger Branches, there sprang forth several *particular Doctrines*, that did *exemplify* and *further explain* the Truth and Efficacy of the *general Doctrine* before observed in their *Lives* and *Examples*. As,

I. *Communion and loving one another.* This is a noted Mark in the Mouth of all Sorts of People concerning them; *They will meet, they will help and stick one to another.* Whence it is common to hear some say, *Look how the Quakers love and take Care of one another.* Others, less moderate, will say, *The Quakers love*
none

none but themselves : And if *loving* one another, and having an *intimate Communion* in Religion, and *constant Care* to meet to worship God, and help one another, be any Mark of *primitive Christianity*, they had it, blessed be the LORD, in an ample Manner.

II. *To love Enemies*. This they both *taught* and *practised*. For they did not only refuse to be revenged for Injuries done them, and condemned it as of an unchristian Spirit ; but they did *freely forgive*, yea, *help* and *relieve* those that had been *cruel* to them, when it was in their Power to have been even with them : Of which many and singular Instances might be given : Endeavouring, through Faith and Patience, to overcome all Injustice and Oppression, and preaching this Doctrine as *Christian*, for others to follow.

III. Another was, *The Sufficiency of Truth-speaking*, according to CHRIST'S own Form of sound Words, of *Yea, Yea*, and *Nay, Nay*, among *Christians*, *without swearing* ; both from CHRIST'S express
Prohibition

Prohibition to *swear at all*, Mat. v. and for that, they being under the Tye and Bond of Truth in themselves, there was no Necessity for an Oath; and it would be a Reproach to their *Christian* Veracity to assure their Truth by such an extraordinary Way of speaking; simple and uncompounded Answers, as *Yea* and *Nay*, without Affelevation, Attestation, or supernatural Vouchers, being most suitable to Evangelical Righteousness. But offering at the same Time to be punished to the full, for *false-speaking*, as others for *Perjury*, if ever guilty of it: And hereby they exclude with all true, all *false* and *prophane swearing*; for which the Land did and doth *mourn*, and the great God was, and is not a little offended with it.

IV. *Not Fighting, but Suffering*, is another Testimony peculiar to this People: They affirm that *Christianity* teacheth People to *beat their Swords into Ploughshares, and their Spears into Pruning-hooks, and to learn War no more; that so the Wolf may lie down with the Lamb, and the Lyon with the Calf, and nothing that destroys be entertained in the Hearts of People*: Exhorting

horting them to employ their Zeal against *Sin*, and turn their Anger against *Satan*, and no longer war one against another; because *all Wars and Fightings come of Mens own Hearts Lusts*, according to the Apostle *James*, and not of the meek Spirit of CHRIST JESUS, who is Captain of *another Warfare*, and which is carried on with *other Weapons*. Thus, as *Truth-speaking* succeeded *Swearing*, so *Faith* and *Patience* succeeded *Fighting*, in the Doctrine and Practice of this People. Nor ought they for this to be obnoxious to Civil Government, since if they cannot *fight for it, neither can they fight against it*; which is no mean Security to any State. Nor is it reasonable, that People should be blamed for not doing more for others than they can do for themselves. And, *Christianity* set aside, if the Costs and Fruits of War were well considered, Peace, with all its Inconveniencies, is generally preferable. But though they were not for *fighting*, they were for *submitting* to Government; and that, not only for *Fear*, but for *Conscience-sake*, where Government doth not *interfere* with Conscience; believing it to be an Ordinance

Ordinance of God, and where it is justly administred, a great Benefit to Mankind. Though it has been their Lot, through blind Zeal in some, and Interest in others, to have felt the *Strokes* of it with greater Weight and Rigour than any other Perswasion in this Age: whilst they of all others, *Religion* set aside, have given the Civil Magistrate the least Occasion of Trouble in the Discharge of his Office.

V. Another Part of the *Character* of this People was, and is, *They refuse to pay Tithes or Maintenance to a National Ministry*; and that for two Reasons: The one is, they believe all *compelled Maintenance*, even to Gospel-Ministers, to be *unlawful*, because expressly contrary to CHRIST's Command, who said, *Freely you have received, freely give*: At least, that the Maintenance of Gospel-Ministers should be free, and not forced. The other Reason of their Refusal is, because those Ministers are not *Gospel Ones*, in that the Holy Ghost is not their Foundation, but human *Arts and Parts*. So that it is not Matter of

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Humour

Humour or Sullenness, but *pure Conscience* towards God, that they cannot help to support *National Ministries* where they dwell, which are but too much and too visibly become Ways of worldly Advantage and Preferment.

VI. *Not to respect Persons*, was, and is another of their Doctrines and Practices, for which they were often *buffeted* and *abused*. They affirmed it to be sinful to give *flattering Titles*, or to use *vain Gestures* and *Complements of Respect*. Though to *Virtue* and *Authority* they ever made a *Difference*; but after their plain and homely Manner, yet sincere and substantial Way: Well remembering the Examples of *Mordecai* and *Elibu*; but more especially the Command of their Lord and Master JESUS CHRIST, who forbad his Followers to call Men *Rabbi*, which implies *Lord* or *Master*; also the *fashionable Greetings* and *Salutations* of those Times; that so *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Estate, might not be indulged but rebuked. And though this rendered their

Conversation

Of the People called Quakers. 41

Conversation disagreeable, yet they that will remember what CHRIST said to the *Jews, How can you believe which receive Honour one of another*, will abate of their Resentment, if His Doctrine has any Credit with them.

VII. They also used the plain Language of *Thee* and *Thou*, to a single Person, whatever was his Degree among Men. And indeed the Wisdom of GOD was much seen in bringing forth this People in so plain an Appearance. For it was a *close* and *distinguishing Test* upon the Spirits of those they came among; shewing their Infides, and what predominated, notwithstanding their high and great Profession of Religion. This among the rest sounded so harsh to many of them, and they took it so ill, that they would say, *Thou me, thou my Dog! If thou thou'st me, I'll thou thy Teeth down thy Throat*; forgetting the Language *they use to GOD* in their own Prayers, and the common Stile of the Scriptures, and that it is an absolute and essential Propriety of Speech. And what Good, alas! had their Religion done

C 2

them,

them, who were so sensibly touch'd with Indignation for the Use of this *plain, honest, and true Speech?*

VIII. They recommended *Silence* by their Example, having very few Words upon all Occasions. They were *at a Word* in Dealing: Nor could their Customers, with many Words, tempt them from it; having more Regard to *Truth* than *Custom*, to *Example* than *Gain*. They sought *Solitude*; but when in Company, they would neither use, nor willingly hear *unnecessary* or *unlawful* Discourses: Whereby they preserved their Minds *pure* and *undisturbed* from unprofitable Thoughts and Diversions. Nor could they humour the Custom of *Good Night, Good Morrow, God Speed*; for they knew the Night was good, and the Day was good, without wishing of either; and that in the other Expression, the holy Name of God was too lightly and unthankfully used, and therefore taken in vain. Besides, they were Words and Wishes of Course, and are usually as little meant, as are Love and Service in the Custom of *Cap and Knee*;

Of the People called Quakers. 43

Knee ; and Superfluity in those, as well as in other Things, was burthensome to them ; and therefore they did not only decline to use them, but found themselves often press'd to reprove the Practice.

IX. For the same Reason they *forbore drinking to People, or pledging of them*, as the Manner of the World is : A Practice that is not only unnecessary, but they thought evil in the *Tendencies* of it, being a *Provocation* to drink more than did People good, as well as that it was in itself *vain* and *Heathenish*.

X. Their Way of *Marriage* is peculiar to them ; and shews a distinguishing Care, above other Societies professing *Christianity*. They say that *Marriage is an Ordinance of God*, and *that God only can rightly join Man and Woman in Marriage*. Therefore they use neither *Priest* nor *Magistrate* ; but the Man and Woman concerned, take each other as Husband and Wife, in the Presence of divers credible Witnesses, *promising to each other, with God's Assistance, to be*
C 3 *loving*

loving and faithful in that Relation, till Death shall separate them. But antecedent to this, they first present themselves to the *Monthly-meeting*, for the Affairs of the Church where they reside; there declaring their Intentions to take one another as Husband and Wife, if the said Meeting have nothing material to object against it. They are constantly asked the necessary Questions, as in case of *Parents* or *Guardians*, if they have acquainted them with their Intention, and have their Consent, &c. The Method of the Meeting is, to take a Minute thereof, and to appoint proper Persons to enquire of their Conversation and Clearness from all others, and whether they have discharged their Duty to their *Parents* or *Guardians*; and to make Report thereof to the next *Monthly-meeting*, where the same Parties are desired to give their Attendance. In case it appears they have proceeded orderly, the Meeting passes their Proposal, and so records it in their *Meeting-book*. And in case the Woman be a Widow and hath Children, due Care is there taken, that Provision also be made by her for the
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the *Orphans*, before the Meeting pass the Proposals of Marriage: Advising the Parties concerned to appoint a convenient Time and Place, and to give fitting Notice to their Relations, and such Friends and Neighbours, as they desire should be the Witnesses of their Marriage: Where they take one another by the Hand, and by Name promise reciprocally Love and Fidelity, after the Manner before expressed. Of all which Proceedings, a Narrative in Way of Certificate is made, to which the said Parties first set their Hands, thereby confirming it as their Act and Deed; and then divers Relations, Spectators and Auditors set their Names as Witnesses of what they said and signed. And this Certificate is afterward registered in the Record belonging to the Meeting where the Marriage is solemnized. Which regular Method has been, as it deserves, adjudged in Courts of Law a *good Marriage*, where it has been bycross and ill People disputed, and contested, for Want of the accustomed Formalities of *Priest* and *Ring*, &c. Ceremonies they have refused: Not out of Humour, but Conscience

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reasonably

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reasonably grounded ; inasmuch as no Scripture-Example tells us, that the Priest had any other Part of old Time, than that of a Witness among the rest, before whom the *Jews* used to take one another : And therefore this People look upon it, as an Imposition to advance the Power and Profits of the Clergy : And for the Use of the *Ring*, it is enough to say, that it was an *Heathenish* and vain Custom, and never in Practice among the People of God, *Jews* or primitive *Christians* : The Words of the usual Form, as *with my Body I thee worship*, &c. are hardly defensible. In short, they are more careful, exact and regular, than any Form now used ; and it is free of the Inconveniencies, with which other Methods are attended : Their Care and Checks being so many, and such, as that no *clandestine Marriages* can be performed among them.

X. It may not be unfit to say something here of their *Births* and *Burials*, which make up so much of the Pomp of too many called *Christians*. For *Births*, the Parents name their own Children ;

Children; which is usually some Days after they are born, in the Presence of the Midwife, if she can be there, and those that were at the Birth, who afterwards sign a Certificate for that Purpose prepared, of the Birth and Name of the Child or Children; which is recorded in a proper Book, in the *Monthly-meeting* to which the Parents belong; avoiding the accustomed Ceremonies and Festivals.

XI. Their *Burials* are performed with the same Simplicity. If the Body of the Deceased be near any publick Meeting-place, it is usually carried thither, for the more convenient Reception of those that accompany it to the Burying-ground. And it so falls out sometimes, that while the Meeting is gathering for the Burial, some or other has a Word of Exhortation, for the Sake of the People there met together. After which the Body is borne away by young Men, or else those that are of their Neighbourhood, or those that were most of the Intimacy of the deceased Party: The Corps being in a *plain Coffin, without*
C 5 *any*

any Covering or Furniture upon it. At the Ground they pause some Time before they put the Body into its Grave, that if any there should have any Thing upon them to exhort the People, they may not be disappointed ; and that the Relations may the more retiredly and solemnly take their last Leave of the Body of their departed Kindred, and the Spectators have a Sense of Mortality, by the Occasion then given them to reflect upon their own latter End. Otherwise, they have no set Rites or Ceremonies on those Occasions. Neither do the Kindred of the Deceased ever wear *Mourning* ; * they looking upon it as a worldly Ceremony and Piece of Pomp ; and that what Mourning is fit for a *Christian* to have, at the Departure of a beloved Relation or Friend, should be worn

* *N. B.* Since the Time this Account was first published, *Anno* 1694, some of the Posterity of this People have visibly degenerated from the primitive Plainness of their Predecessors in this Respect ; nevertheless, the collective Sense and Judgment of the Church herein, remains the same, as is manifest by the frequent Advices given forth from their Yearly and other Meetings.

worn in the Mind, which is only sensible of the Loss: and the Love they had to them, and Remembrance of them, to be outwardly expressed by a Respect to their Advice, and Care of those they have left behind them, and their Love of that they loved. Which Conduct of theirs, though unmodish or unfashionable, leaves nothing of the Substance of Things neglected or undone: And as they aim at no more, so that Simplicity of Life is what they observe with great Satisfaction; though it sometimes happens not to be without the Mockeries of the vain World they live in.

These Things to be sure gave them a rough and disagreeable Appearance with the Generality; who thought them *Turners of the World upside down*, as indeed, in some Sense they were: But in no other than that wherein *Paul* was so charged, viz. *To bring Things back into their primitive and right Order again.* For these and such like Practices of theirs were not the Result of Humour, or for *Civil Distinction*, as some have fancied,

fancied, but a Fruit of *inward Sense*, which God, through His holy Fear, had begotten in them. They did not consider how to contradict the World, or distinguish themselves as a Party from others; it being none of their Business, as it was not their Interest: No, it was not the Result of Consultation, or a framed Design, by which to declare or recommend Schism or Novelty. But God having given them a Sight of themselves, they saw the whole World in the *same Glass of Truth*; and sensibly discerned the Affections and Passions of Men, and the Rise and Tendency of Things: What it was that gratified the *Lust of the Flesh, the Lust of the Eye, and the Pride of Life, which are not of the FATHER but of the World*. And from thence sprang in the Night of Darkness and Apostacy, which hath been over People through their Degeneration from the Light and Spirit of God, these and many other vain Customs, which are seen by the heavenly Day of CHRIST, *that dawns in the Soul*, to be either wrong in their *Original*; or, by Time and Abuse, hurtful in their *Practice*.
And

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And though these Things seemed trivial to some, and rendered these People stingy and conceited in such Persons Opinion; there was and is more in them, than they were, or are aware of.

It was not very easy to our *primitive Friends* to make themselves *Sights* and *Spe&ctacles*, and the *Scorn* and *Derision* of the World; which they easily foresaw must be the Consequence of so *unfashionable* a Conversation in it: But here was the Wisdom of God seen in the Foolishness of these Things; *first*, That they discovered the *Satisfaction* and *Concern* that People had in and for the Fashions of this World, notwithstanding their high Pretences to another: in that any Disappointment about them came so very near them, as that the greatest Honesty, Virtue, Wisdom and Ability, were *unwelcome* without them. *Secondly*, It *seasonably* and *profitably* divided *Conversation*; for this making their Society uneasy to their Relations and Acquaintance, it gave them the Opportunity of *more Retirement* and *Solitude*; wherein they met with better Company, even
the

the LORD GOD their *Redeemer*; and grew strong in His Love, Power and Wisdom, and were thereby better qualified for His Service. And the Success abundantly shew'd it, *Blessed be the Name of the LORD.*

And though they were not great and learned in the Esteem of this World, (for then they had not wanted Followers upon their own Credit and Authority) yet they were generally of the *most sober* of the several Perswasions they were in, and of the *most Repute* for Religion; and many of them of *good Capacity, Substance and Account* among Men.

And also some among them wanted not for *Parts, Learning or Estate*; tho' then as of old, *not many Wise, or Noble, &c. were called*; or at least received the *heavenly Call*, because of the Cross that attended the Profession of it in Sincerity. But neither do Parts or Learning make Men the better *Christians*, though the better Orators and Disputants; and it is the Ignorance of People about the divine
Gift,

Gift, that causes that vulgar and mischievous Mistake. *Theory and Practice, Speculation and Enjoyment, Words and Life*, are two Things. O 'tis the penitent, the reformed, the lowly, the watchful, the self-denying and holy Soul, that is the *Christian*! And that Frame is the Fruit and Work of the *Spirit*, which is the Life of JESUS: Whose Life though hid in the Fulness of it in GOD the FATHER, is shed abroad in the Hearts of them that truly believe, according to their Capacity. O that People did but know this to cleanse them, to circumcise them, to quicken them, and to make them *new Creatures* indeed! *re-created, or regenerated* after CHRIST JESUS unto good Works; that they might live to GOD, and not to themselves; *and offer up living Prayers and living Praises to the living GOD, through His own living Spirit*, in which He is only to be worshipped in this Gospel Day.

O that they that read me could but feel me! for my Heart is affected with this *merciful visitation* of the FATHER of
Lights

Lights and Spirits to this poor Nation, and the whole World through the same Testimony. Why should the Inhabitants thereof *reject* it? Why should they lose the blessed Benefit of it? Why should they not *turn to the LORD with all their Hearts*, and say from the Heart, *Speak, LORD, for now Thy poor Servants hear?* O that Thy Will may be done; Thy great, Thy good and holy Will, in Earth as it is in Heaven! Do it in us, do it upon us, do what Thou wilt with us; for we are Thine, and desire to glorify Thee our Creator, both for that and because Thou art our Redeemer; for Thou art redeeming us from the Earth; from the Vanities and Pollutions of it, to be a peculiar People unto Thee. O this were a brave Day for England, if so she could say in Truth! But alas, the Case is otherwise; for which some of thine Inhabitants, O Land of my Nativity! have mourned over thee with *bitter Wailing and Lamentation*. Their Heads have been indeed as Waters, and their Eyes as Fountains of Tears, because of thy Transgression and Stiff-neckedness; because thou wilt not hear, and fear,
and

and return to the *Rock*, even *thy Rock*, O *England!* from whence thou art hewn. But be thou warned, O Land of great Profession, to receive Him into thy Heart. Behold, *at that Door* it is He hath stood so long knocking! but thou wilt yet have none of Him. O be thou awakened, lest *Jerusalem's* Judgments do swiftly overtake thee, because of *Jerusalem's* Sins that abound in thee. For she abounded in *Formality*, but made void the weighty Things of God's Law, as thou daily dost.

She withstood the Son of God *in the Flesh*, and thou resistest the Son of God *in the Spirit*. He would have gathered her as an Hen gathereth her Chickens under her Wings, and she would not; *so would He have gathered thee out of thy lifeless Profession, and have brought thee to inherit Substance*; to have known His Power and Kingdom: For which He often knock'd within, by His *Grace* and *Spirit*; and without, by His *Servants* and *Witnesses*: But on the contrary, as *Jerusalem* of old persecuted the Manifestation of the Son of God in the
Flesh,

Flesh, and *crucified Him*, and *whipt* and *imprisoned* His Servants ; so hast thou, O Land ! crucified *to thyself afresh* the LORD of Life and Glory, and done *Despite* to His Spirit of Grace ; *slighting* the Fatherly Visitation, and persecuting the blessed Dispensers of it by thy Laws and Magistrates : Though they have early and late pleaded with thee in the *Power* and *Spirit* of the LORD ; in *Love* and *Meekness*, that thou mightest know the LORD, and serve Him, and become the Glory of all Lands.

But thou hast evilly entreated and requited them, thou hast *set at nought* all their Counsel, and *wouldst have none* of their Reproof, as thou shouldst have had. Their Appearance was *too strait*, and their Qualifications were *too mean* for thee to receive them ; like the *Jews* of old, that cried, *Is not this the Carpenter's Son, and are not his Brethren among us ; which of the Scribes, of the Learned* (the Orthodox) *believe in Him ?* Propheying their Fall in a Year or two, and making and executing of severe Laws to bring it
to

to pass : Endeavouring to terrify them out of their *holy Way*, or destroy them for abiding faithful to it. But thou hast seen how many Governments that rose against them, and determined their Downfal, have been overturned and extinguished, and that they are still preserved, and become a great and a considerable People, among the middle Sort of thy numerous Inhabitants. And notwithstanding the many Difficulties without and within, which they have laboured under, since the LORD GOD eternal first gathered them, they are an encreasing People ; the LORD still adding unto them, in divers Parts, such as shall be saved, if they persevere to the End. And to thee, O *England!* were they, and are they lifted up as a Standard, and as a City set upon an Hill, and to the Nations round about thee, that *in their Light thou mayst come to see Light*, even in CHRIST JESUS *the Light of the World*, and therefore *thy Light and Life too*, if thou wouldst but turn from thy many evil Ways, and receive and obey it. *For in the Light of the LAMB must the Nations of them that are saved walk*, as the Scripture testifies.

Remember,

Remember, O Nation of great Profession! how the LORD has waited upon thee since the dawning Reformation, and the many Mercies and Judgments by which he has pleaded with thee; and awake and arise out of thy deep Sleep, and yet hear His Word *in thy Heart*, that thou mayst live.

Let not this thy Day of Visitation pass over thy Head, nor neglect thou so great Salvation as is this which is come to thy House, O *England!* for why shouldst thou die? O Land that God desires to bless! Be assured *it is He* that has been in the Midst of *this People*, in the Midst of thee, and not a Delusion, as thy mistaken Teachers have made thee believe. And this thou shalt find by their Marks and Fruits, if thou wilt consider them in the Spirit of Moderation.

C H A P. III.

*Of the Qualifications of their Ministry.
Eleven Marks that it is Christian.*

I. **T**HEY were *changed Men themselves*, before they went about to change others. Their *Hearts were rent* as well as their Garments; and they knew the Power and Work of GOD upon them. And this was seen by the great Alteration it made, and their stricter Course of Life, and more godly Conversation that immediately followed upon it.

II. They went not forth, or preached in their own Time or Will, but in the *Will of GOD*; and spoke not their own studied Matters, but as they were opened and moved of His Spirit, with which they were well acquainted in their own Conversion: Which cannot be expressed to carnal Men, so as to give them any intelligible Account; for to such it is, as CHRIST said, like the blowing of the Wind,

Wind, which no Man knows whence it cometh, or whither it goeth. Yet this Proof and Seal went along with their Ministry, that many were turned from their lifeless Professions, and the Evil of their Ways, to an inward and experimental Knowledge of God, and an holy Life, as Thousands can witness. And as they *freely* received what they had to say from the LORD, so they *freely* administred it to others.

III. The Bent and Stress of their Ministry was *Conversion* to GOD ; *Regeneration* and *Holiness*. Not Schemes of Doctrines and verbal Creeds, or new Forms of Worship ; but a leaving off in Religion the superfluous, and reducing the ceremonious and formal Part, and pressing earnestly the *substantial*, the *necessary* and *profitable* Part to the Soul ; as all, upon a serious Reflection, must and do acknowledge.

IV. They directed People to a *Principle* in themselves, though not of themselves, by which all that they asserted, preached and exhorted others to, might
be

be wrought in them, and known to them, through Experience, to be true : Which is an high and distinguishing Mark of the Truth of their Ministry, both that they knew what they said, and were not afraid of coming to the Test. For as they were bold from Certainty, so they required Conformity upon no human Authority, but upon *Conviction*, and the Conviction of *this Principle* ; which they asserted was in them that they preached unto, and unto that they directed them, that they might examine and prove the Reality of those Things which they had affirmed of it, as to its Manifestation and Work in Man. And this is more than the many Ministers in the World pretended to. They declare of Religion, say many Things true, in Words, of GOD, CHRIST, and the SPIRIT ; of *Holiness* and *Heaven* ; that all Men should *repent* and *amend* their Lives, or they will go to *Hell*, &c. But which of them all pretend to speak of *their own Knowledge and Experience* ? Or ever directed to a divine Principle, or Agent, placed of God in Man, to help him ; and how
to

to know it, and wait to feel its Power to work that good and acceptable Will of God in them.

Some of them indeed have spoke of the *Spirit*, and the Operations of it to Sanctification, and Performance of Worship to God; but *where* and *how* to find it, and wait in it, to perform our Duty to God, was yet as a Mystery to be declared by this farther Degree of *Reformation*. So that this People did not only in Words, more than equally press *Repentance, Conversion, and Holiness*, but did it knowingly and experimentally; and directed those, to whom they preached, to a sufficient Principle; and told them where it was, and by what Tokens they might know it, and which Way they might experience the Power and Efficacy of it to their Souls Happiness. Which is more than *Theory* and *Speculation*, upon which most other Ministers depend: For here is *Certainty*; a Bottom upon which Man may boldly appear before God in the great Day of Account.

V. They

V. They reached to the *inward* State and Condition of People; which is an Evidence of the Virtue of their Principle, and of their ministring from it, and not from their own Imaginations, Glosses, or Comments upon Scripture. For nothing reaches the Heart, but what is *from the Heart*; or pierces the Conscience, but what comes from a *living Conscience*: Insomuch as it hath often happened, where People have under Secrecy revealed their State or Condition to some choice Friends, for Advice or Ease, they have been so particularly directed in the Ministry of this People, that they have challenged their Friends with discovering their Secrets, and telling their Preachers their Cases, to whom a Word had not been spoken. Yea, the very Thoughts and Purposes of the Hearts of many have been so plainly detected, that they have, like *Nathaniel*, cried out, of this inward Appearance of CHRIST, *Thou art the Son of God, Thou art the King of Israel*. And those that have embraced this divine Principle, have found this Mark of its Truth and Divinity, that the Woman

of *Samaria* did of CHRIST when in the Flesh, to be the MESSIAH, viz. *It had told them all that ever they had done*; shown them their Insides, the most inward Secrets of their Hearts, and laid Judgment to the Line, and Righteousness to the Plummets; of which, Thousands can at this Day give in their Witness. So that nothing has been affirmed by this People, of the Power and Virtue of this heavenly Principle, that such as have turned to it have not found true, and more; and that one half had not been told to them of what they have seen of the *Power, Purity, Wisdom and Goodness* of God therein.

VI. The *Accomplishments* with which this Principle fitted, even some of the meanest of this People, for their Work and Service: Furnishing some of them with an extraordinary Understanding in divine Things, and an admirable Fluency and Taking-way of Expression, which gave Occasion to some to wonder, saying of them, as of their Master, *Is not this such a Mechanick's Son, how came he by this Learning?* As from
thence

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thence others took Occasion to suspect and insinuate they were *Jesuits* in Disguise, who had the Reputation of learned Men for an Age past, tho' there was not the least Ground of Truth for any such Reflection. In that their Ministers are known, the Places of their Abode, their Kindred and Education.

VII. That they came forth *low*, and *despised* and *bated*, as the primitive *Christians* did, and not by the Help of worldly Wisdom or Power, as former Reformations in Part have done: But in all Things it may be said, this People were brought forth in the *Cross*; in a *Contradiction* to the *Ways*, *Worships*, *Fashions* and *Customs* of this *World*; yea, against *Wind* and *Tide*, that so no Flesh might glory before God.

VIII. They could have *no Design* to *themselves* in this *Work*, thus to expose themselves to *Scorn* and *Abuse*; to spend and be spent: Leaving *Wife* and *Children*, *House* and *Land*, and all that can be accounted dear to Men, with their Lives in their Hands, being daily in
D 2 Jeopardy,

Jeopardy, to declare this *primitive Message* revived in their Spirits, by the good Spirit and Power of GOD, viz.

That GOD is Light, and in Him is no Darkneſs at all; and that He has ſent His Son a Light into the World, to enlighten all Men in order to Salvation; and that they that ſay they have Fellowship with GOD, and are His Children and People, and yet walk in Darkneſs, viz. in Diſobedience to the Light in their Conſciences, and after the Vanity of this World, they lie and do not the Truth. But that all ſuch as love the Light, and bring their Deeds to it, and walk in the Light, as GOD is Light, the Blood of JESUS CHRIST His Son ſhould cleanſe them from all Sin. Thus John i. 4, 19. Chap. iii. 20, 21. 1 John i. 5, 6, 7.

IX. Their known great Conſtancy and Patience in ſuffering for their Teſtimony in all the Branches of it; and that ſometimes unto *Death*, by *Beatings*, *Bruifings*, *long and crowded Imprisonments* and *noifom Dungeons*: Four of them in *New-England* dying by the
Hands

Hands of the *Executioner*, purely for *Preaching* amongst *that People* : Besides *Banishments*, and *excessive Plunders* and *Sequestrations* of their *Goods* and *Estates*, almost in all Parts, not easily to be expressed, and less to have been endured, but by those that have the Support of a *good* and *glorious Cause* ; refusing Deliverance by any indirect Ways or Means, as often as it was offered unto them.

X. That they did not only, not show any Disposition to *Revenge*, when it was at any Time in their Power, but forgave their cruel Enemies ; *shewing Mercy to those that had none for them.*

XI. Their *Plainness* with those in Authority, like the ancient Prophets, not fearing to tell them to their Faces, of their private and publick Sins ; and their Prophecies to them of their Afflictions and Downfal, when in the Top of their Glory. Also of some National Judgments, as of the *Plague*, and *Fire of London*, in expresse Terms ; and likewise particular ones to divers Per-

secutors, which accordingly overtook them; and were very remarkable in the Places where they dwelt, which in Time may be made publick for the Glory of God.

Thus, *Reader*, thou seest this People in their *Rise, Principles, Ministry and Progress*, both their *general* and *particular Testimony*; by which thou mayst be informed *how*, and upon what Foot *they sprang*, and *became so considerable a People*. It remains next, that I shew also their *Care, Conduct and Discipline*, as a *Christian and reformed Society*, that they might be found living up to their own *Principles and Profession*. And this the rather, because they have hardly suffered more in their *Character* from the unjust Charge of *Error*, than by the false Imputation of *Disorder*: Which *Calumny* indeed has not failed to follow all the *true Steps* that were ever made to *Reformation*, and under which *Reproach* none suffered more than the *primitive Christians* themselves, that were the *Honour of Christianity*, and the *great Lights and Examples* of their own and succeeding Ages.

CHAP.

C H A P. IV.

*Of the Discipline and Practice of this
PEOPLE, as a religious Society.
The Church Power they own and ex-
ercise, and that which they reject and
condemn: With the Method of their
Proceedings against erring and disor-
derly Persons.*

THIS People increasing daily both
in Town and Country, an *holy*
Care fell upon some of the *Elders* among
them, for the Benefit and Service of the
Church. And the first Business in their
View, after the Example of the primi-
tive Saints, was the *Exercise of Charity*;
to supply the Necessities of the Poor,
and answer the like Occasions. Where-
fore *Collections* were early and liberally
made for that and divers other Services
in the Church, and intrusted with faith-
ful Men, fearing God, and of good
Report, who were not weary in Well-
D 4 doing ;

doing; adding often of *their own* in large Proportions, which they never brought to Account, or desired should be known, much less restored to them, that none might want, nor any Service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their Profession in their *Behaviour* among Men, upon all Occasions; that they lived *peaceably* and were in all Things *good Examples*. They found themselves engaged to record their *Sufferings* and *Services*: And in the Case of *Marriage*, which they could not perform in the usual Methods of the Nation, but among themselves, they took Care that all Things were *clear* between the Parties and all others: And it was then rare, that any one entertained an Inclination to a Person on that Account, till he or she had communicated it secretly to some very weighty and eminent Friends among them, that they might have a Sense of the Matter; looking to the Council and Unity of their Brethren as of great Moment to them. But because

cause the Charge of the Poor, the Number of Orphans, Marriages, Sufferings, and other Matters, *multiplied*; and that it was good that the Churches were in some Way and Method of proceeding in such Affairs among them, to the End they might the better correspond upon Occasion, where a Member of one Meeting might have to do with one of another; it pleased the LORD, in his Wisdom and Goodness, to open the Understanding of the *first Instrument* of this *Dispensation of Life*, about a good and orderly Way of Proceeding: who felt an holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them: And by *his Epistles*, the like was done in other Nations and Provinces abroad; which he also afterwards visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care, Conduct* and *Discipline*, I have been speaking of, and which are now practised among this People, is as followeth.

This *godly Elder*, in every County where he travelled, exhorted them that *some*, out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those *Monthly-meetings* were fewer or more in Number in every respective County: Four or six Meetings of Worship, usually making one *Monthly-meeting* of *Business*. And accordingly the Brethren met him from Place to Place, and began the said Meetings, *viz.* For the *Poor, Orphans, orderly Walking, Integrity to their Profession, Births, Marriages, Burials, Sufferings, &c.* And that these *Monthly-meetings* should, in each County, make up one *Quarterly-meeting*, where the most zealous and eminent Friends of the County should *assemble* to *communicate, advise and help one another*, especially when any Business seemed difficult, or a *Monthly-meeting* was tender of determining a Matter.

Also that these several *Quarterly-meetings* should digest the Reports of their *Monthly-meetings*, and prepare one for
each

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each respective *County*, against the *Yearly-meeting*, in which all *Quarterly-meetings* resolve; which is held in *London*: Where the Churches in this Nation, and other Nations and Provinces, meet by *chosen Members* of their respective Counties, both *mutually* to communicate their *Church-Affairs*, and to advise, and be advised in any depending Case to Edification. Also to provide a *requisite Stock* for the Discharge of general Expences for general Services in the Church, not needful to be here particularized.

At these Meetings any of the Members of the Churches may come, if they please, and speak their Minds freely, in the Fear of God, to any Matter; but the Mind of each *Quarterly-meeting*, therein represented, is chiefly understood, as to particular Cases, in the Sense delivered by the Persons deputed, or chosen for that Service by the said Meeting.

During their *Yearly-meeting*, to which their other Meetings refer in their Order,
and

and naturally resolve themselves, Care is taken by a *select Number*, for that Service, chosen by the general Assembly, to draw up the *Minutes* of the said Meeting, upon the several Matters that have been under Consideration therein, to the End that the respective *Quarterly* and *Monthly-meetings* may be informed of all Proceedings; together with a general Exhortation to *Holiness, Unity* and *Charity*. Of all which Proceedings in *Yearly, Monthly* and *Quarterly-meetings*, *due Record* is kept by some one appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened and usually concluded in their solemn waiting upon God, who is sometimes graciously pleased to answer them with *as signal* Evidences of His Love and Presence, as in any of their Meetings of Worship.

It is further to be noted, that in these *solemn Assemblies* for the Churches Service, there is no one presides among them after the Manner of the Assemblies of other People; CHRIST only being their *President*, as He is pleased to
appear

appear in Life and Wisdom in any one or more of them, to whom, whatever be their Capacity or Degree, the rest adhere with a firm Unity, not of Authority but *Conviction*, which is the divine Authority and Way of CHRIST's Power and Spirit in His People: Making good His blessed Promise, *That He would be in the Midst of His, where and whenever they were met together in His Name, even to the End of the World.* So be it.

Now it may be expected, I should here set down what Sort of *Authority* is exercised by this People, upon such Members of their Society as correspond not in their *Lives* with their *Profession*, and that are *refractory* to this good and wholesom Order settled among them; and the rather, because they have not wanted their Reproach and Sufferings from some Tongues and Pens, upon this Occasion, in a plentiful Manner.

The Power they exercise, is such as CHRIST has given to His own People, to the End of the World, in the Persons
of

of His Disciples, viz. To oversee, exhort, reprove, and after long suffering and waiting upon the *Disobedient* and *Refractory*, to disown them, as any longer of their *Communion*, or that they will stand charged with the *Behaviour of such Transgressors or their Conversation*, as any of them, until they repent. The subject Matter about which this Authority, in any of the foregoing Branches of it, is exercised, is first in Relation to common and general Practice. And, secondly, about those Things that more strictly refer to their own *Character* and *Profession*, and which distinguish them from all other Professors of *Christianity*; avoiding two Extrems upon which many split, viz. *Persecution* and *Libertinism*, that is, a coercive Power to whip People into the Temple; that such as will not conform, though against Faith and Conscience, shall be punished in their *Persons* or *Estates*: Or leaving all loose and at large, as to Practice; and so unaccountable to all but God and the Magistrate: To which hurtful Extream, nothing has more contributed than the
Abuse

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Abuse of *Church Power*, by such as suffer their Passion and private Interests to prevail with them, to carry it to outward Force and corporeal Punishment. A Practice they have been taught to dislike, by their extream Sufferings, as well as their known Principle for an *universal Liberty of Conscience*.

On the other Hand, they equally dislike an *Independency* in Society. An *Unaccountableness* in Practice and Conversation to the *Rules* and *Terms* of their own Communion, and to those that are the Members of it. They distinguish between imposing any Practice that immediately regards *Faith* or *Worship*, which is never to be done or suffered, or submitted unto, and requiring *Christian* Compliance with those Methods that only respect Church-Business in its more *Civil* Part and Concern; and that regard the *discreet* and *orderly Maintenance* of the Character of the Society as a *sober* and *religious Community*. In short, what is for the Promotion of *Holiness* and *Charity*, that Men may practise what they profess, live up to *their own Principles*,

Principles, and not be at Liberty to give the *Lie* to their own Profession without Rebuke, is their *Use* and *Limit* of Church Power. They compel none *to them*, but oblige those that are of them to walk *suitable*, or they are *denied* by them: That is all the *Mark* they set upon them, and the *Power* they exercise, or judge a *Christian* Society can exercise upon those that are Members of it.

The Way of their Proceeding against such as have lapsed or transgressed, is this: He is visited by some of them, and the Matter of Fact laid home to him, be it any evil Practice against known and general Virtue, or any Branch of their particular Testimony, which he, in common, professeth with them. They labour with him in much Love and Zeal, for the *Good* of his Soul, the Honour of God, and *Reputation* of their Profession, to *own* his Fault and condemn it, in as ample a Manner as the Evil or Scandal was given by him; which for the most Part, is perform'd by some *written* Testimony under the
Party's

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Party's Hand : And if it so happen, that the Party prove *refractory*, and is not willing to clear the Truth they profess, from the Reproach of his or her evil Doing or Unfaithfulness, they after repeated Entreaties and due Waiting for a Token of Repentance, give forth a Paper to disown such a Fact, and the Party offending : *Recording* the same as a Testimony of their Care for the Honour of the Truth they profess.

And if he or she shall clear their *Profession* and themselves, by sincere Acknowledgment of their Fault, and godly Sorrow for so doing, they are *received* and *looked upon again as Members of their Communion*. For as GOD, so His true People, *upbraid no Man* after Repentance.

This is the Account I had to give of the People of GOD called *Quakers*, as to their *Rise, Appearance, Principles and Practices* in this Age of the World, both with respect to their *Faith and Worship, Discipline and Conversation*. And I judge it very proper in this Place, because

because it is to *Preface* the *Journal* of the *first* blessed and glorious Instrument of this Work, and for a Testimony to him in his singular *Qualifications* and *Services*, in which he *abundantly excelled* in this Day, and are worthy to be set forth as an *Example* to all *succeeding Times*, to the *Glory* of the *Most High God*, and for a *just Memorial* to that *worthy and excellent Man*, His *faithful Servant* and *Apostle* to this Generation of the World.

C H A P. V.

*Of the first Instrument or Person by whom
GOD was pleased to gather this People
into the Way they profess. His Name
GEORGE FOX: His many excellent
Qualifications; shewing a divine, and
not an human Power to have been their
Original in him. His Troubles and
Sufferings both from without and with-
in. His End and Triumph.*

I Am now come to the third Head
or Branch of my *Preface*, viz. The
instrumental Author. For it is natural
for some to say, Well, here is the People
and Work, but where and who was the
Man, the Instrument? He that in this
Age was sent to begin this Work and
People? I shall, as God shall enable me,
declare who and what he was; not only
by Report of others, but from my own
long and most inward Converse, and in-
timate Knowledge of him; for which
my

my Soul *blesseth* GOD, as it hath often done : And I doubt not, but by that Time I have discharged myself of this Part of my *Preface*, my serious Readers will believe I had good Cause so to do.

The blessed Instrument of, and in this Day of GOD, and of whom I am now about to write, was GEORGE FOX, distinguished from another of that Name, by that other's Addition of *younger* to his Name, in all his Writings ; not that he was so in Years, but that he was so in the Truth : But he was also a worthy Man, Witness and Servant of GOD in his Time.

But this GEORGE FOX was born in *Leicestershire*, about the Year 1624. He descended of honest and sufficient Parents, who endeavoured to bring him up, as they did the rest of their Children, in the Way and Worship of the *Nation* : Especially his Mother, who was a Woman accomplish'd above most of her Degree in the Place where she liv'd. But from a Child he appear'd of *another Frame* of Mind than the rest of his

his Brethren ; being *more religious, inward, still, solid, and observing beyond his Years*, as the Answers he would give, and the Questions he would put, upon Occasion, manifested, to the Astonishment of those that heard him, especially in *divine Things*.

His Mother taking Notice of his *singular Temper*, and the *Gravity, Wisdom, and Piety*, that very early shined thro' him, refusing *Childish and vain Sports and Company*, when very young ; she was tender and indulgent over him, so that from her he met with little Difficulty. As to his *Employment*, he was brought up in Country Business, and as he took most Delight in *Sheep*, so he was very skilful in them ; an Employment that very well suited his Mind in several Respects, both for its *Innocency and Solitude* ; and was a *just Emblem* of his after *Ministry and Service*.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire what I can, to avoid saying any Thing of what

is

is said already, as to the particular Passages of his coming forth : But, in general, when he was somewhat above Twenty, he left his Friends, and visited the most *retired* and *religious* People in those Parts : And some there were, short of few if any, in this Nation, *who waited for the Consolation of Israel, Night and Day* ; as *Zacharias, Anna*, and good old *Simeon* did of old Time. To these he was sent, and these he sought out in the neighbouring Counties, and among them he sojourned till his more ample Ministry came upon him. At this Time he taught, and was an Example of *Silence*, endeavouring to bring them from Self-performances : Testifying of, and turning them to the *Light of CHRIST within them*, and encouraging them to wait in *Patience*, and to feel the Power of it to stir in their Hearts, that their Knowledge and Worship of God might stand in the Power of an *endless* Life, which was to be found in the *Light*, as it was obeyed in the Manifestation of it in Man. *For in the Word was Life, and that Life is the Light of Men. Life in the Word, Light in Men ; and Life in*
Men

Men too, as the *Light* is obeyed : The Children of the *Light* living by the *Life* of the *Word*, by which the *Word* begets them again to *God*, which is the *Regeneration* and *New Birth*, without which there is no coming into the *Kingdom of God* : And to which whoever comes, is *greater* than *John* ; that is, than *John's* Dispensation, which was not that of the *Kingdom*, but the Consummation of the legal, and fore-running of the *Gospel-Times*, the *Time of the Kingdom*. Accordingly several Meetings were gathered in those Parts ; and thus his *Time* was employed for some Years.

In 1652, he being in his usual Retirement, his Mind exercised towards the *LORD*, upon a very high Mountain in some of the hither Parts of *Yorkshire*, as I take it, he had a *Visitation* of the great *Work* of *God* in the *Earth*, and of the *Way* that he was to go forth in a *publick Ministry*, to begin it. He saw People as thick as *Motes* in the *Sun*, that should in *Time* be brought home to the *LORD*, that there might be but
one

one Shepherd and one Sheepfold in all the Earth. There his Eye was directed *Northward*, beholding a great People that should receive him and his Message in those Parts. Upon this Mountain he was mov'd of the LORD to sound out His *great and notable Day*, as if he had been in a great Auditory; and from thence went *North*, as the LORD had shewn him. And in every Place where he came, if not before he came to it, he had his particular Exercise and Service *shewn* to him, so that the LORD was his *Leader* indeed. For it was not in vain that he travelled; GOD in most Places *sealing* his Commission with the *Convincement* of some of all Sorts, as well Publicans as sober Professors of Religion. Some of the first and most eminent of those that came forth in a publick Ministry, and which are now at Rest, were *Richard Farnsworth, James Naylor, William Dewsberry, Thomas Aldam, Francis Howgil, Edward Burroughs, John Camm, John Audland, Richard Hubberthorn, T. Taylor, T. Holmes, Alexander Parker, William Simson, William Caton, John Stubbs, Robert Withers, Thomas Low,*

*Low, Josiah Coale, John Burnyeat, Robert Lodge, Thomas Salthouse, and many more Worthies, that cannot be well here nam'd; together with divers yet living of the first and great Convince-ment; who after the Knowledge of God's purging Judgment in themselves, and some Time of waiting in Silence upon Him, to feel and receive Power from on high to speak in His Name, which none else rightly can, though they may use the same Words. They felt its divine Motions, and were frequently drawn forth, especially to visit the publick Assemblies, to reprove, inform and exhort them: Sometimes in Markets, Fairs, Streets, and by the Highway-side; calling People to Repentance, and to turn to the LORD with their Hearts as well as their Mouths; directing them to the Light of CHRIST within them, to see, examine, and consider their Ways by, and to eschew the Evil, and do the good and acceptable Will of GOD. And they suffered great Hardships for this their Love and Good-will; being often stockt, stoned, beaten, whipt and imprison-
ed, though honest Men, and of good*

Report where they lived ; that had left Wives, Children, and Houses and Lands, to visit them with a *living Call* to Repentance. And though the *Priests* generally set themselves to oppose them, and writ against them, and insinuated most false and scandalous Stories to defame them ; stirring up the Magistrates to suppress them, especially in those *Northern* Parts ; yet God was pleased so to fill them with His living Power, and give them such an open Door of Utterance in His Service, that there was a mighty Convincement over those Parts.

And through the tender and singular Indulgence of Judge *Bradshaw* and Judge *Fell*, and Colonel *West*, in the Infancy of Things, the *Priests* were never able to gain the Point they laboured for, which was to have proceeded *to Blood* ; and, if possible, *Herod* like, by a cruel Exercise of the Civil Power, to have cut them off, and rooted them out of the Country. But especially Judge *Fell*, who was not only a Check to their Rage in the Course of legal Proceedings, but otherwise upon Occasion ; and finally countenanced

countenanced this People. For his Wife receiving the Truth with the first, it had that Influence upon his Spirit, being a *just* and *wise* Man, and seeing in his own Wife and Family a full Confutation of all the popular Clamours against the Way of *Truth*, that he covered them what he could, and freely opened his Doors, and gave up his House to his Wife and her Friends; not valuing the Reproach of ignorant or evil-minded People; which I here mention to his and her Honour, and which will be, I believe, an *Honour* and a *Blessing* to such of their Name and Family, as shall be found in that *Tenderness*, *Humility*, *Love*, and *Zeal* for the *Truth* and *People* of the LORD.

That House was for some Years, at first especially, 'till the *Truth* had opened its Way into the *Southern* Parts of this Island, an eminent Receptacle of this People. Others, of good Note and Substance in those *Northern* Countries, had also opened their Houses, together with their Hearts, to the many *Publishers*, that, in a short Time, the LORD had

raised to declare his Salvation to the People; and where Meetings of the LORD's *Messengers* were frequently held, to communicate their *Services* and *Exercises*, and comfort and edify one another in their *blessed Ministry*.

But lest this may be thought a *Digression*, having touch'd upon this before, I return to this *excellent* Man: And for his personal Qualities, both *natural*, *moral* and *divine*, as they appeared in his Converse with the Brethren, and in the Church of GOD, take as follows:

I. He was a Man that GOD endued with a *clear* and *wonderful* Depth: A *Discerner* of other's Spirits, and very much a *Master* of his own. And tho' that Side of his Understanding which lay next to the World, and especially the Expression of it, might sound *uncouth* and *unfashionable* to nice Ears, his Matter was nevertheless very profound; and would not only bear to be often consider'd, but the more it was so, the more weighty and instructing it appear'd. And as *abruptly* and *brokenly* as sometimes his Sentences

Sentences would seem to fall from him, about *divine Things*, it is well known they were often as *Texts* to many fairer Declarations. And indeed it shewed, beyond all Contradiction, that God *sent him*; in that *no Art* or *Parts* had any *Share* in the *Matter* or *Manner* of his *Ministry*; and that so many *great, excellent* and *necessary Truths*, as he came forth to preach to Mankind, had therefore nothing of Man's Wit or Wisdom to recommend them. So that as to Man he was an *Original*, being *no Man's Copy*. And his Ministry and Writings shew they are from one that was not taught of Man, nor had learned what he said by Study. Nor were they notional or speculative, but *sensible* and *practical Truths*, tending to *Conversion* and *Regeneration*, and the setting up of the Kingdom of God *in the Hearts of Men*: And the Way of it was his Work. So that I have many Times been overcome in myself, and been made to say, with my LORD and MASTER, upon the like Occasion, *I thank Thee, O FATHER, LORD of Heaven and Earth, that Thou hast hid these Things from the wise and prudent of this World, and re-*

vealed them to Babes: For many Times hath my Soul *bowed* in an *humble Thankfulness* to the LORD, that He did not choose any of the Wise and Learned of this World to be the *first* Messenger in our Age, of *His blessed Truth* to Men; but that He took one that was not of *high Degree*, or *elegant Speech*, or *learned* after the Way of this World, that His Message and Work He sent him to do, might come with *less Suspicion*, or Jealousy of human Wisdom and Interest, and with *more Force and Clearness upon the Consciences* of those that sincerely sought the Way of *Truth* in the Love of it. I say, beholding with the Eye of my Mind, which the God of Heaven had opened in me, the *Marks* of God's Finger and Hand *visibly* in this Testimony, from the *Clearness* of the Principle, the Power and Efficacy of it, in the *exemplary* Sobriety, Plainness, Zeal, Steadiness, Humility, Gravity, Punctuality, Charity, and *circumspect* Care in the Government of Church Affairs, which shined in his and their Life and Testimony that God employed in this Work, it greatly *confirmed me that it*
was

was of GOD, and engaged my Soul in a deep *Love, Fear, Reverence* and *Thankfulness* for his *Love* and *Mercy* therein to Mankind : In which Mind I remain, and shall, I hope, through the LORD's Strength, to the End of my Days.

II. In his *Testimony* or *Ministry*, he much laboured to open Truth to the Peoples Understandings, and to *bottom* them upon the *Principle* and *Principal*, CHRIST JESUS the *Light* of the *World*; that by bringing them to something that was from GOD in themselves, they might the better know and judge of Him and themselves.

III. He had an extraordinary Gift in *opening* the Scriptures. He would go to the *Marrow* of Things, and shew the *Mind, Harmony* and *fulfilling* of them with much Plainness, and to great Comfort and Edification.

IV. The Mystery of the *first* and *second Adam*, of the *Fall* and *Restoration* of the *Law* and *Gospel*, of *Shadows* and *Substance*, of the *Servant's* and *Son's*

State, and the fulfilling of the Scriptures in CHRIST and by CHRIST the *true Light*, in all that are His, through the Obedience of *Faith*, were much of the *Substance* and *Drift* of his Testimonies. In all which he was witnessed to be of GOD; being sensibly felt to speak that which he had received of CHRIST, and was his own Experience in that which never errs nor fails.

V. But above all, he excelled in *Prayer*. The *Inwardness* and *Weight* of his Spirit, the *Reverence* and *Solemnity* of his Address and Behaviour, and the *Fewness* and *Fulness* of his Words, have often struck even *Strangers* with *Admiration*, as they used to reach others with *Consolation*. The most *awful, living, reverent Frame* I ever felt or beheld, I must say, was his in *Prayer*. And truly it was a Testimony he knew and lived nearer to the LORD than other Men; for they that know Him most, will see most Reason to approach Him with *Reverence* and *Fear*.

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VI. He was of an *innocent Life*, no *Busy-body*, nor *Self-seeker*; neither *touchy* nor *critical*: What fell from him was very *inoffensive*, if not very edifying. So *meek, contented, modest, easy, steady, tender*; it was a Pleasure to be in his Company. He exercised no Authority but over Evil, and that every where, and in all; but with *Love, Compassion*, and *Long-suffering*. A most merciful Man, as ready to forgive, as unapt to take or give an Offence. Thousands can truly say, he was of an *excellent Spirit* and *Savour* among them, and because thereof, the most excellent Spirits loved him with an *unfeigned and unfading Love*.

VII. He was an *incessant Labourer*: For in his younger Time, before his many, great and deep Sufferings and Travels had enfeebled his Body for itinerant Services, he *laboured much* in the *Word and Doctrine*, and *Discipline*, in *England, Scotland and Ireland*; turning many to God, and *confirming* those that were convinced of the *Truth* and *settling good Order*, as to Church Affairs, among them. And towards the Conclusion of

his travelling Service, between the Years 1671 and 1677, he visited the Churches of CHRIST in the Plantations in *America*, and in the *united Provinces*, and *Germany*, as his Journal relates; to the Convincement and Consolation of many. After that Time, he chiefly resided in and about the City of *London*: And besides his Labour in the Ministry, which was frequent and serviceable, he *writ much*, both to them that are within, and those that are without the Communion. But the Care he took of the Affairs of the Church in general was very great.

VIII. He was often where the *Records* of the Business of the Church are kept, and where the Letters from the many Meetings of GOD's People over all the World use to come: Which Letters he had read to him, and communicated them to the Meeting, that is weekly held for such Services; and he would be sure to stir then up to answer them, especially in suffering Cases: Shewing great *Sympathy* and Compassion upon all such Occasions; carefully looking
into

into the respective Cases, and endeavouring speedy Relief, according to the Nature of them. So that the Churches, or any of the suffering Members thereof, were sure not to be forgotten or delayed in their Desires, if he was there.

IX. As he was unwearied, so he was *undaunted* in his Services for God and his People; he was no more to be moved to *Fear* than to *Wrath*. His Behaviour at *Derby*, *Lichfield*, *Appleby*, before *Oliver Cromwell*, at *Launceston*, *Scarborough*, *Worcester*, and *Westminster-hall*, with many other Places and Exercises, did abundantly evidence it, to his Enemies as well as his Friends.

But as, in the primitive Times, some rose up against the *blessed Apostles* of our LORD JESUS CHRIST, even from among those that they had turned to the Hope of the Gospel, and they became their greatest Trouble; so this Man of God had *his Share* of Suffering from some that were convinced *by him*, who, thro' Prejudice or Mistake, ran against him, as one that sought Dominion over Conscience,

science, because he prest, by his Presence or Epistles, a ready and zealous Compliance with such good and wholesome Things, as tended to an *orderly* Conversation about the Affairs of the Church, and in their walking before Men. That which contributed much to this ill Work, was, in some, a *begrudging* of this meek Man, the Love and Esteem he had and deserved in the Hearts of the People; and *Weakness* in others, that were taken with their groundless Suggestions of *Imposition* and *blind Obedience*.

They would have had every Man *independent*, that as he had the Principle in himself, he should only stand and fall to that, and no Body else: Not considering that the Principle is *one* in all; and though the Measure of Light or Grace might *differ*, yet the Nature of it was the *same*; and being so, they struck at the *spiritual Unity* which a People, guided by the same Principle, are naturally led into: So that what is an Evil to *one*, is so to *all*; and what is virtuous, honest, and of good Repute to *one*, is so

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so to *all*, from the Sense and Savour of the *one universal Principle* which is common to all, and which the *Disaffected* also profess to be the Root of all true *Christian Fellowship*, and that Spirit into which the People of God *drink*, and come to be spiritually-minded, and of *one Heart* and *one Soul*.

Some weakly mistook *good Order* in the Government of Church Affairs, for *Discipline in Worship*, and that it was so preest or recommended by him and other Brethren. And thereupon they were ready to reflect the same Things that *Dissenters* had very reasonably objected upon the *National Churches*, that have coercively pressed *Conformity* to their respective *Creeds* and *Worships*. Whereas these Things related *wholly to Conversation*, and the *outward*, and as I may say, *Civil Part* of the *Church*; that Men should walk up to the Principles of their Belief, and not be wanting in Care and Charity. But though some have stumbled and fallen through Mistakes, and an unreasonable Obstinacy even to a Prejudice; yet blessed be God, the generality

generality have returned to their *first Love*, and seen the Work of the Enemy, that loses no Opportunity or Advantage by which he may check or hinder the Work of God, and disquiet the Peace of His Church, and chill the Love of His People to the Truth, and one to another; and there is Hope of divers of the few that yet are at a Distance.

In all these Occasions, though there was no Person the *Discontented* struck so sharply at, as this *good Man*, he bore all their Weakness and Prejudice, and returned not Reflection for Reflection; but forgave them their weak and bitter Speeches, praying for them, that they might have a Sense of their Hurt, and see the Subtilty of the Enemy to rend and divide, and return into their first Love that thought no ill.

And truly I must say, that though God had visibly clothed him with a *divine Preference* and *Authority*, and indeed his very Presence exprest a *religious Majesty*, yet he never abused it; but held his Place in the Church of God with

with *great Meekness*, and a most *engaging Humility and Moderation*. For upon all Occasions, like his blessed MASTER, he was a *Servant to all*; holding and exercising his Eldership in the invisible Power that had gathered them, with Reverence to the HEAD and Care over the Body: And was received, only in that Spirit and Power of CHRIST, as the *first and chief Elder* in this Age: Who, as he was therefore worthy of double Honour, so for the same Reason it was given by the *Faithful* of this Day; because his Authority was inward and not outward, and that he got it and kept it by the Love of GOD, and Power of an endless Life. I write my Knowledge, and not Report, and *my Witness is true*; having been with him for Weeks and Months together on divers Occasions, and those of the nearest and most exercising Nature; and that by Night and by Day, by Sea and by Land; in this and in foreign Countries: And I can say, I never saw him *out of his Place*, or not a Match for every Service or Occasion.

For

For in all Things he acquitted himself like *a Man*, yea, *a strong Man*, a *new* and *Heavenly-minded Man*, a *Divine* and a *Naturalist*, and all of GOD ALMIGHTY's making. I have been surpris'd at his Questions and Answers in *natural* Things: That whilst he was ignorant of useless and sophistical Science, he had in him the Grounds of useful and commendable Knowledge, and cherish'd it every where. Civil, *beyond all Forms of breeding* in his Behaviour: Very temperate, eating little, and sleeping less, though a bulky Person.

Thus he lived and sojourn'd among us: And as he lived so he died; feeling the same eternal Power, that had rais'd and preserv'd him, in his last Moments. So full of *Assurance* was he, that he triumph'd over *Death*; and so even in his Spirit to the last, as if Death were hardly worth Notice, or a Mention: Recommending to some of us with him, the Dispatch and Dispersion of an *Epistle* just before given forth by him to the Churches of CHRIST throughout the World, and his own Books: But above
all,

all, *Friends*; and of all *Friends*, those in *Ireland* and *America*, twice over, saying, *Mind poor Friends in Ireland and America.*

And to some that came in and enquired how he found himself, he answered, *Never heed, the LORD's Power is over all Weakness and Death; the Seed reigns, blessed be the LORD*: Which was about four or five Hours before his Departure out of this World. He was at the great Meeting near *Lombard-street*, on the First-day of the Week, and it was the Third following about ten at Night when he left us; being at the House of *Henry Goldney* in the same Court. In a good old Age he went, after having lived to see *his Childrens Children* in the *Truth* to many *Generations*. He had the Comfort of a short Illness, and the Blessing of a clear Sense to the last: And we may truly say, with a Man of GOD of old, *That being dead, he yet speaketh*: And though now absent in Body, *he is present in Spirit*; neither Time nor Place being able to interrupt the Communion of Saints, or
dissolve

dissolve the Fellowships of the Spirits of the Just. His Works praise him, because they are to the Praise of Him that wrought by him ; for which his Memorial is and shall be blessed. I have done, as to this Part of my *Preface*, when I have left this short Epitaph to his Name ; *Many Sons have done virtuously in this Day ; but, dear GEORGE, thou excellest them all.*

C H A P. VI.

Containing Five several Exhortations : First, general, reminding this People of their primitive Integrity and Simplicity. Secondly, in particular, to the Ministry. Thirdly, to the Young Convinced. Fourthly, to the Children of Friends. Fifthly, to those that are yet Strangers to this People and Way, to whom this Book, and that it was Preface to in its former Edition, may come. All the several Exhortations accommodated to their several States and Conditions ; that all may answer the End of God's Glory, and their own Salvation.

AND now, *Friends*, you that profess to walk in the Way that this blessed Man was sent of God to turn us into, suffer, I beseech you, the Word of Exhortation, as well *Fathers* as *Children*, and *Elders* as *young Men*. The Glory of
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this Day, and *Foundation* of the Hope that has not made us ashamed since we were a People, you know, is that blessed Principle of Light and Life of CHRIST which we profess, and direct all People to, as the *great* and *divine Instrument* and *Agent* of Man's Conversion to GOD. It was by this that we were first touched, and effectually enlightned, as to our inward State ; which put us upon the Consideration of our latter End, causing us to set the LORD before our Eyes, and to number our Days, that we might apply our Hearts to Wisdom. In that Day we judged not after the *Sight* of the *Eye*, or after the *Hearing* of the *Ear*, but according to the *Light* and *Sense* this *blessed Principle* gave us, so we judged and acted in Reference to Things and Persons, ourselves and others ; yea, towards God our Maker. For being quickened by it in our *inward Man*, we could easily discern the Difference of Things, and feel what was right and what was wrong, and what was fit and what not, both in Reference to *Religion* and *Civil Concerns*. That being the Ground of the Fellowship of all Saints,
it

it was in that our Fellowship stood. In this we desired to have a Sense of one another, acted towards one another, and all Men; in *Love, Faithfulness* and *Fear*.

In feeling of the *Stirrings* and *Motions* of this Principle in our Hearts, we drew near to the LORD, and waited to be prepared by it, that we might *feel Drawings* and *Movings* before we *approached* the LORD in Prayer, or open'd our Mouths in *Ministry*. And in our beginning and ending with *this* stood our *Comfort, Service* and *Edification*. And as we ran faster or fell short in our *Services*, we made Burthens for ourselves to bear; finding in ourselves a Rebuke instead of an Acceptance; and in lieu of Well-done, *Who has required this at your Hands?* In that Day we were an exercised People, our very Countenances and Deportment declared it.

Care for others was then much upon us, as well as for ourselves; especially of the *young Convinced*. Often had we the Burthen of the Word of the LORD to our *Neighbours, Relations* and *Acquaintance*;

ance ; and sometimes *Strangers* also. We were in Travail likewise for one anothers Preservation ; not seeking, but thunning Occasions of any Coldness or Misunderstanding : Treating one another as those that believed and felt God *present*. Which kept our Conversation *innocent*, *serious* and *weighty* ; guarding ourselves against the Cares and Friendships of the World. We held the Truth in the Spirit of it, and not in our own Spirits, or after our own Wills and Affections.

They were bowed and brought into *Subjection*, infomuch that it was visible to them that knew us. We did not think ourselves at our own *Disposal*, to go where we list, or say or do what we list or when we list. Our Liberty stood in the Liberty of the Spirit of Truth ; and no Pleasure, no Profit, no Fear, no Favour could draw us from this retired, strict and watchful Frame. We were so far from seeking Occasions of Company, that we avoided them what we could ; pursuing our own Business with Moderation, instead of meddling with other Peoples *unnecessarily*.

Our

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Our Words were few and savoury, our Looks composed and weighty, and our whole Deportment very observable. True it is, that this retired and strict Sort of Life from the Liberty of the Conversation of the World, exposed us to the Censures of many as *Humourists, conceited* and *Self-righteous* Persons, &c. But it was our Preservation from many Snares, to which others were continually exposed, by the Prevalency of the Lust of the Eye, the Lust of the Flesh, and the Pride of Life, that wanted no Occasions or Temptations to excite them abroad in the Converse of the World.

I cannot forget the *Humility* and *chaste Zeal* of that Day. O! how *constant* at Meetings! how *retired* in them! how *firm* to *Truth's Life*, as well as *Truth's Principles*! And how *entire* and *united* in our Communion! as indeed became those that profess one Head, even CHRIST JESUS the LORD.

This being the Testimony and Example the Man of GOD, before-mentioned, was sent to declare and leave amongst
us,

us, and we having embraced the same, as the *merciful Visitation* of GOD to us, the Word of Exhortation at this Time is, *That we continue to be found in the Way of this Testimony, with all Zeal and Integrity, and so much the more, by how much the Day draweth near.*

And *first*, as to you my *beloved* and much *honoured Brethren* in CHRIST, that are in the Exercise of the *Ministry*: O, feel *Life* in your *Ministry*! Let *Life* be your Commission, your Well-spring and Treasury on all such Occasions; else, you well know, there can be no *begetting* to GOD, since nothing can quicken or make People alive to GOD, but the Life of GOD. And it must be a Ministry *in and from Life*, that enlivens any People to GOD. We have seen the Fruit of all other Ministries, by the few that are *turned* from the Evil of their Ways. It is not our *Parts*, or *Memory*, the *Repetition* of former *Openings*, in our own Will and Time, that will do GOD's Work. A dry doctrinal Ministry, however sound in Words, can reach but the Ear, and is but a *Dream*
at

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at the best : There is another Soundness, that is soundest of all, *viz.* CHRIST *the Power of* GOD. This is the Key of *David that opens, and none shuts ; and shuts, and none can open :* As the Oil to the Lamp, and the Soul to the Body, so is that to the best of Words. Which made CHRIST to say, *My Words, they are Spirit, and they are Life ;* that is, they are from Life, and therefore they make you alive, that receive them. If the Disciples that had lived with JESUS, were to stay at *Jerusalem* till they received it ; much more must we *wait to receive* before we *minister*, if we will turn People from Darkness to Light, and from Satan's Power to GOD.

I fervently bow my Knees to the GOD and FATHER of our LORD JESUS CHRIST, that you may always be like minded, that you may *ever wait reverently*, for the Coming and Opening of the Word of Life, and attend upon it in your Ministry and Service, that you may serve GOD in His Spirit. And be it little or be it much, it is well ; for much is not too much, and the least is enough,

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if

if from the Motion of God's Spirit ; and without it, verily, never so little is too much, because to no Profit.

For it is the Spirit of the LORD *immediately*, or *through the Ministry* of His Servants, that teacheth His People to profit; and to be sure, so far as we take Him along with us in our Services, so far we are profitable and no farther. For if it be the LORD that must work all Things in us for our *Salvation*, much more is it the LORD that must work in us for the *Conversion* of others. If therefore it was once a Cross to us *to speak*, though the LORD required it at our Hands, let it never be so to be *silent*, when he does not.

It is one of the most dreadful Sayings in the Book of GOD, *That he that adds to the Words of the Prophecy of this Book, GOD will add to him the Plagues written in this Book.* To keep back the Counsel of GOD, is as terrible ; *for he that takes away from the Words of the Book of this Prophecy, GOD shall take away his Part out of the Book of Life.* And truly, it
has

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has great *Caution* in it, to those that use the Name of the LORD, to be well assured the LORD *speaks*, that they may not be found of the Number of those that add to the Words of the Testimony of Prophecy, which the LORD giveth them to bear ; nor yet to mince or diminish the same, both being so very offensive to GOD.

Wherefore, *Brethren*, let us be careful, neither to *out-go* our Guide, nor yet *loiter* behind him ; since he that makes Haste, may miss his Way, and he that stays behind, lose his Guide. For even those that have received the Word of the LORD, had need *wait* for Wisdom, that they may see how to divide the Word *aright* : Which plainly implieth, that it is possible for one that hath received the Word of the LORD, to miss in the dividing and Application of it, which must come from an *Impatiency* of Spirit, and a Self-working, which makes an unsound and dangerous Mixture, and will hardly beget a right-minded living People to GOD.

I am earnest in this above all other Considerations, as to *publick Brethren*; well knowing how much it concerns the present and future State and Preservation of the Church of CHRIST JESUS, that has been gathered and built up by a *living* and *powerful Ministry*, that the Ministry be held, preserved, and continued in the Manifestations, Motions and Supplies of the *same Life* and *Power*, from Time to Time.

And where-ever it is observed, that any do minister more from *Gifts* and *Parts*, than *Life* and *Power*, tho' they have an enlightened and doctrinal Understanding, let them in Time be advised and admonished for their Preservation, because insensibly such will come to depend upon a *Self-sufficiency*; to forsake CHRIST the living Fountain, and hew out unto themselves *Cisterns* that will hold no *living Waters*: And by Degrees, such will come to draw others from *waiting* upon the Gift of God in themselves, and to feel it in others, in order to their *Strength* and *Refreshment*, to wait upon them, and to
turn

turn from GOD to Man again, and so make Shipwreck of the Faith once delivered to the Saints, and of a good Conscience towards GOD; which are only kept by that divine Gift of Life that begat the one, and awakened and sanctified the other in the Beginning.

Nor is it enough, that we have *known* the divine Gift, and in it have reached to the *Spirits in Prison*, and been the Instruments of the convincing of others of the Way of GOD, if we keep not as low and poor in ourselves, and as depending upon the LORD, as ever: Since no *Memory*, no *Repetitions* of former *Openings*, *Revelations* or *Enjoyments*, will bring a Soul to GOD, or afford *Bread* to the Hungry, or *Water* to the Thirsty, unless Life go with what we say, and that must be *waited for*.

O that we may have *no other Fountain, Treasure* or *Dependence*! That none may presume at any rate to act of themselves for GOD, because they have long acted from GOD; that we may not supply Want of Waiting with our own

Wisdom, or think that we may take less Care and more Liberty in speaking than formerly ; and that where we do not feel the LORD by *His Power*, to open us and enlarge us, whatever be the Expectation of the People, or has been our customary Supply and Character, we may not exceed or fill up the Time with our own.

I hope we shall ever remember, who it was that said, *Of yourselves you can do nothing* : Our Sufficiency is in Him. And if we are not to speak our own *Words*, or take *Thought* what we should say to Men in our Defence, when exposed for our Testimony, surely we ought to speak none of our *own Words*, or take *Thought* what we shall say in our Testimony and Ministry, in the Name of our LORD, to the Souls of the People; for then of all Times, and of all other Occasions, should it be fulfilled in us, *for it is not you that speak, but the Spirit of my FATHER that speaketh in you.*

And indeed, the *Ministry* of the Spirit, must and does keep its *Analogy* and
Agreement

Agreement with the Birth of the Spirit, that as no Man can inherit the Kingdom of God, *unless he be born of the Spirit*; so no Ministry can beget a Soul to God, but that which is *from the Spirit*. For this, as I said before, the Disciples waited before they went forth; and in this *our elder Brethren* and Messengers of God in our Day, *waited, visited and reached to us*; and having begun in the Spirit, let none ever hope or seek to be made *perfect in the Flesh*: For what is the *Flesh* to the Spirit, or the *Chaff* to the *Wheat*? And if we keep in the Spirit, we shall keep in the *Unity* of it, which is the Ground of *true Fellowship*. For by *drinking* into that *one Spirit*, we are made one People to God, and by it we are continued in the *Unity* of the Faith, and the Bond of Peace. No *Envy*, no *Bitterness*, no *Strife*, can have place with us. We shall watch always for Good, and not for Evil, one over another, and rejoice exceedingly, and not begrudge at *one another's Increase* in the Riches of the Grace with which God replenisheth His faithful Servants.

And *Brethren*, as to you is committed the *Dispensation* of the *Oracles* of GOD, which give you frequent Opportunities, and great Place with the People among whom you travel, I beseech you, that you would not think it sufficient to declare the Word of Life in their *Assemblies*, however edifying and comfortable such Opportunities may be to you and them : But, as was the *Practice* of the Man of GOD, before mentioned, in great Measure when among us, inquire the *State* of the several Churches you visit ; who among them are *afflicted* or *sick*, who are *tempted*, and if any are *unfaithful* or *obstinate* ; and endeavour to issue those Things in the *Wisdom* and *Power* of GOD, which will be a glorious *Crown* upon your *Ministry*. As that prepares your Way in the Hearts of the People, to receive you as Men of GOD, so it gives you Credit with them to do them Good by your Advice in other Respects ; the *Afflicted* will be comforted by you, the *Tempted* strengthened, the *Sick* refreshed, the *Unfaithful* convicted and restored, and such as are *obstinate*, softened and fitted for Reconciliation ;
which

which is clinching the Nail, and applying and fastning the general Testimony, by this *particular Care* of the several Branches of it, in Reference to them more immediately concerned in it.

For though *good and wise Men*, and *Elders too*, may reside in such Places, who are of Worth and Importance in the general, and in other Places; yet it does not always follow, that they may have the Room they deserve in the Hearts of the People they live among; or some particular Occasion may make it unfit for him or them to use that Authority. But you that travel as God's *Messengers*, if they receive you in the greater, shall they refuse you in the less? And if they own the general Testimony, can they withstand the *particular Application* of it in their own Cases? Thus ye will shew yourselves Workmen indeed, and carry your Business before you, to the Praise of His Name, that hath called you from Darkness to Light, that you might turn others from Satan's Power unto God and His Kingdom, which is *within*. And O that there

were more of such faithful *Labourers* in the *Vineyard* of the LORD! Never more Need since the Day of GOD.

Wherefore I cannot but cry and call aloud to you, that have been long *Professors* of the Truth, and know the Truth in the convincing Power of it, and have had a sober Conversation among Men, yet content yourselves only to know Truth for yourselves, to go to Meetings, and exercise an ordinary Charity in the Church, and an honest Behaviour in the World, and limit yourselves within those Bounds; feeling little or no Concern upon your Spirits, for the Glory of the LORD in the Prosperity of His Truth in the Earth, more than to be glad that others succeed in such Service. *Arise ye* in the *Name* and *Power* of the LORD JESUS! Behold how white the Fields are unto Harvest, in this and other Nations, and how few able and faithful Labourers there are to work therein! Your Country-folks, Neighbours and Kindred, want to know the LORD and His Truth, and to walk in it. Does nothing lie at your Door upon their Account?

Account ? Search and see, and lose no Time, I beseech you, for the LORD is at hand.

I do not judge you, there is one that judgeth all Men, and His Judgment is true. You have mightily increased in your *outward* Substance : May you equally increase in your *inward* Riches, and do good with both, while you have a Day to do good. Your Enemies would once have taken what you had from you, *for His Name's Sake* in whom you have believed ; wherefore He has given you much of the World, in the Face of your Enemies. But O, let it be your *Servant*, and not your *Master* ! Your *Diversion* rather than your *Business* ! Let the LORD be chiefly in your Eye, and ponder your Ways, and see if God has nothing more for you to do : And if you find yourselves short in your Account with Him, then wait for His Preparation, and be ready to receive the *Word of Command*, and *be not weary of well-doing*, when you have put your Hand to the *Plough* ; and assuredly you shall *reap*, if you faint not, the Fruit of
your

your heavenly Labour in God's everlasting Kingdom.

And you *young convinced Ones*, be you intreated and exhorted to a *diligent* and *chaste* Waiting upon God, in the Way of His blessed Manifestation and Appearance of Himself to you. Look not *out* but *within* : Let not another's Liberty be your *Snare* : Neither act by Imitation, but *Sense* and *Feeling* of God's Power in yourselves : Crush not the tender Buddings of it in your Souls, nor *over-run*, in your Desires and Warmness of Affections, the holy and gentle Motions of it. Remember it is a *still Voice* that speaks to us in this Day, and that it is not to be heard in the *Noises* and *Hurries* of the Mind ; but is distinctly understood in a *retired Frame*. JESUS loved and chose Solitudes, often going to *Mountains*, *Gardens* and *Seafides*, to avoid Crowds and Hurries, to shew His Disciples it was good to be *solitary*, and sit *loose* to the World. Two Enemies lie near your *States*, *Imagination* and *Liberty* ; but the plain, practical, living holy Truth, that has convinced

convinced you, will preserve you, if you mind it in yourselves, and bring all Thoughts, Inclinations and Affections, to the Test of it, to see if they are wrought in God, or of the Enemy, or of your own selves: So will a true *Taste, Discerning and Judgment*, be preserved to you, of what you should do and leave undone. And in your Diligence and Faithfulness in this Way, you will come to inherit Substance, and CHRIST, the eternal Wisdom, will fill your *Treasury*. And when you are converted, as well as convinced, then *confirm* your Brethren; and be *ready* to every *good Word and Work*, that the LORD shall call you to; that you may be to His Praise, who has chosen you to be Partakers, with the Saints in Light, of a Kingdom that cannot be shaken, an Inheritance incorruptible in eternal Habitations.

And now, as for you that are the Children of GOD's *People*, a great Concern is upon my Spirit for your *Good*: And often are my Knees bowed to the GOD of your *Fathers*, for you, that you may
come

come to be *Partakers* of the same divine Life and Power, that have been the Glory of this Day ; that a Generation you may be to GOD, an *holy Nation*, and a *peculiar People, zealous of good Works*, when all our Heads are laid in the Dust. O you *young Men and Women* ! let it not suffice you, that you are the Children of the People of the LORD ; you must also be *born again*, if you will inherit the Kingdom of GOD. Your Fathers are but such after the Flesh, and could but beget you into the Likeness of the *first Adam* ; but you must be begotten into the Likeness of the *second Adam*, by a spiritual Generation, or you will not, you cannot, be of His Children or Off-spring. And therefore *look carefully about you*, O ye Children of the Children of GOD ! consider your Standing, and see what you are in Relation to this divine Kindred, Family and Birth ! Have you *obeyed the Light*, and received and walked in the Spirit, which is the incorruptible Seed of the Word and Kingdom of GOD, of which you must be born again. GOD is no Respector of Persons. The Father cannot save or answer for the Child, or
the

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the Child for the Father, but in the Sin thou sinnest thou shalt die; and in the Righteousness thou dost, through CHRIST JESUS, thou shalt live; for it is the *Willing and Obedient* that shall eat the *Good* of the Land. *Be not deceived, God is not mocked; such as all Nations and People sow, such they shall reap at the Hand of the just God.* And then your many and great Privileges, above the Children of other People, will add Weight in the Scale against you, if you chuse not the Way of the LORD. For you have had *Line upon Line, and Precept upon Precept*, and not only good *Doctrine*, but good *Example*; and which is more, you have been turned to, and acquainted with, a Principle in yourselves, which others too generally have been ignorant of: And you know you may be as good as you please, without the Fear of *Frowns* and *Blows*, or being *turned out of Doors*, and *forsaken of Father and Mother*, for GOD's Sake and His *holy Religion*, as has been the Case of some of your *Fathers*, in the Day they first entered into this *holy Path*. And if you, after hearing and seeing the *Wonders* that GOD has wrought
in

in the Deliverance and Preservation of them, through a *Sea of Troubles*, and the manifold temporal, as well as spiritual Blessings that He has filled them with, in the Sight of their Enemies, should neglect and turn your Backs upon *so great and near a Salvation*, you would not only be most ungrateful Children to God and them, but must expect that God will call the Children of those that *knew him not*, to take the Crown out of your Hands, and that your Lot will be a dreadful Judgment, at the Hand of the LORD : But O that it may never be so with any of you : *The LORD forbid*, saith my Soul.

Wherefore, O ye young Men and Women, look to *the Rock of your Fathers* : There is *no other GOD but him, no other Light but His, no other Grace but His, nor Spirit but His*, to convince you, quicken and comfort you ; to lead, guide and preserve you to God's everlasting Kingdom. So will you be Possessors as well as Professors of the Truth, embracing it, not only by *Education*, but *Judgment and Conviction* ; from a Sense begotten in *your Souls*, through the *Operation* of
the

the eternal *Spirit* and *Power* of GOD ;
by which you may come to be the
Seed of *Abraham*, through Faith, and
the *Circumcision not made with Hands*,
and so Heirs of the Promise made to
the Fathers, of an *incorruptible Crown*.
That, as I said before, a *Generation* you
may be to GOD, holding up the Profession
of the blessed Truth in the Life and
Power of it. For *Formality* in Religion
is *nauseous* to GOD and *good Men* ; and
the more so, where any Form or Ap-
pearance has been new and peculiar, and
begun and practised, upon a Principle,
with an *uncommon* Zeal and Strictness.
Therefore I say for you to fall flat and
formal, and continue the Profession,
without that Salt and Savour by which
it is come to obtain a *good Report among*
Men, is not to *answer* GOD's *Love*, or
your Parents Care, or the Mind of Truth
in yourselves, or in those that are with-
out : Who, tho' they will not obey the
Truth, have Sight and Sense enough to
see if they do, that make a Profession of
it. For where the divine Virtue of it is
not felt in the Soul, and waited for,
and lived in, Imperfections will quickly
break

break out, and shew themselves, and detect the Unfaithfulness of such Persons; and that their *Insides* are not seasoned with the Nature of that holy Principle which they profess.

Wherefore, *dear Children*, let me intreat you to *shut your Eyes* at the Temptations and Allurements of this low and perishing World, and not suffer your Affections to be captivated by those Lusts and Vanities that your Fathers, *for the Truth's Sake*, long since turned their Backs upon: But as you believe it to be the Truth, receive it into *your Hearts*, that you may become the Children of God: So that it may never be said of you, as the *Evangelist* writes of the *Jews* in his Time, That CHRIST, the true Light, *came to His own, but His own received Him not; but to as many as received Him, to them He gave Power to become the Children of God, which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* A most close and comprehensive Passage to this Occasion. You *exactly* and *peculiarly* answer to those professing *Jews*,
in

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in that you bear the Name of GOD's People, by being the Children, and wearing of the Form of GOD's People: And He, by *His Light in you*, may be very well said to come to His own, and if you obey it not, but turn your Back upon it, and walk after the Vanities of your Minds, you will be of those that received Him not; which I pray GOD may never be your Case and Judgment. But that you may be *thoroughly sensible* of the many and great Obligations you lie under to the LORD for His Love, and to your Parents for their Care: And with *all your Heart, and all your Soul, and all your Strength, turn to the LORD, to His Gift and Spirit in you, and bear his Voice and obey it, that you may seal to the Testimony of your Fathers, by the Truth and Evidence of your own Experience*; that your Children's Children may *bless you, and the LORD for you*, as those that delivered a *faithful Example*, as well as Record of the Truth of GOD unto them. So will the *grey Hairs* of your dear Parents, yet alive, *go down to the Grave with Joy*, to see you the Posterity of Truth, as well as theirs,

theirs, and that not only their Nature but Spirit shall live in you when they are gone.

I shall conclude this Account with a few Words to those that are not of our Communion, into whose Hands this may come ; especially those of our own Nation.

FRIENDS, as you are the Sons and Daughters of *Adam*, and my Brethren after the Flesh, *often and earnest* have been my Desires and Prayers to GOD on your Behalf, that you may come to know your *Creator* to be your *Redeemer* and *Restorer* to the *holy* Image, that through Sin you have lost, by the Power and Spirit of his Son JESUS CHRIST, whom he hath given for the *Light* and *Life* of the World. And O that you, who are called *Christians*, would receive him into *your Hearts* ! For *there* it is you want Him, and at *that* Door he stands knocking that you might let Him in, but you do not open to Him : You are full of other Guests, so that a *Manger* is His Lot among you now, as well

well as of old. Yet you are full of Profession, as were the *Jews* when he came among them, who knew him not, but *rejected* and *evilly entreated* him. So that if you come not to the Possession and Experience of what you profess, all your Formality in Religion will stand you in *no stead* in the Day of God's Judgment.

I beseech you *ponder* with yourselves your eternal Condition, and see what *Title*, what Ground and Foundation you have for your *Christianity*: If more than a *Profession*, and an *historical Belief* of the *Gospel*? Have you known the *Baptism of Fire*, and the *Holy Ghost*, and the *Fan of CHRIST* that winnows away the *Chaff* in your Minds, the *carnal Lusts*, and *Affections*? That *divine Leaven* of the Kingdom, that, being received, leavens the *whole Lump* of Man, sanctifying him *throughout* in Body, Soul and Spirit? If this be not the Ground of your Confidence, you are in a miserable State.

You will say, perhaps, *That though you are Sinners, and live in daily Commission of Sin, and are not sanctified, as*
I have

I have been speaking, *yet you have Faith in CHRIST, who has borne the Curse for you, and in Him you are compleat by Faith, His Righteousness being imputed to you.*

But, my *Friends*, let me intreat you not to deceive yourselves, in so important a Point, as is that of your immortal Souls. If you have *true Faith* in CHRIST, your Faith will make you *clean*; it will sanctify you: For the Saints *Faith* was their Victory of old: By this they overcame *Sin within*, and *sinful Man without*. And if thou art in CHRIST, thou walkest not after the *Flesh*, but *after the Spirit*, whose Fruits are manifest. Yea, thou art a *new Creature*: New made, new fashioned, after God's Will and Mould. Old Things are done away, and behold, all Things are become *new*: *New Love, Desires. Will, Affections and Practices*. It is not any longer thou that livest; thou disobedient, carnal, wordly one; but it is CHRIST *that liveth in thee*; and to live is CHRIST, and to die is thy eternal Gain: Because thou art assured, that
thy

thy Corruptible shall put on Incorruption; and thy Mortal, Immortality, and that thou hast a glorious House, eternal in the Heavens, that will never wax old or pass away. All this follows being in CHRIST, as *Heat* follows Fire, and *Light* the Sun.

Therefore have a Care how you presume to rely upon such a Notion, as that you are in CHRIST, *whilst in your old fallen Nature*. For what Communion hath Light with Darknes, or CHRIST with *Belial*? Hear what the beloved Disciple tells you: *If we say we have Fellowship with God, and walk in Darknes, we lie, and do not the Truth*. That is, if we go on in a sinful Way, are captivated by our carnal Affections, and are not converted to God, we walk in Darknes, *and cannot possibly in that State have any Fellowship with God*. CHRIST *clothes them with His Righteousness, that receive His Grace in their Hearts, and deny themselves, and take up His Cross daily, and follow Him*. CHRIST's Righteousness makes Men *inwardly* holy; of holy Minds, Wills and Practices.

Practices. It is nevertheless CHRIST's, because we have it ; for it is ours, not by Nature, but by *Faith* and *Adoption* : It is the Gift of GOD. But still, though not ours, as of or from ourselves, for in that Sense it is CHRIST's, for it is of and from Him ; yet it is ours, and must be ours in *Possession*, *Efficacy* and *Enjoyment*, to do us any *Good* ; or CHRIST's Righteousness will profit us nothing. It was after this Manner that He was made to the primitive *Christians*, *Righteousness*, *Sanctification*, *Justification* and *Redemption* ; and if ever you will have the *Comfort*, *Kernel* and *Marrow* of the *Christian Religion*, thus you must come to learn and obtain it.

Now, my *Friends*, by what you have read, you may perceive that GOD has visited a poor People among you with this saving Knowledge and Testimony : Whom He has upheld and encreased to this Day, notwithstanding the fierce Opposition they have met withal. Despise not the Meanness of this Appearance : It was, and yet is, wek now, a *Day of small Things*, and of small Account with

toomany ; and many hard and ill Names are given to it : But it is of GOD, it came from Him because it leads to Him. This we know, but we cannot make another to know it, unless he will take the same Way to know it that we took. The World talks of GOD, but what do they do ? They pray for Power, but reject the Principle in which it is. If you would know GOD, and worship and serve GOD as you should do, you must come to the Means He has ordained and given for that Purpose. Some seek it in Books, some in learned Men, but what they look for, is in themselves, though not of themselves, but they overlook it. The Voice is too still, the Seed too small, and the Light shineth in Darkness ; they are abroad, and so cannot divide the Spoil : But the Woman that lost her Silver, found it at Home, after she had lighted her Candle and swept her House. Do you so too, and you shall find what *Pilate* wanted to know, *viz.* TRUTH. *Truth in the inward Parts*, so valuable in the Sight of GOD.

The Light of CHRIST within, who is the Light of the World, and so a Light to you, that tells you the Truth of your Condition, leads all, that take Heed unto it, *out of Darknes into GOD's marvellous Light*. For Light grows upon the Obedient: *It is sown for the Righteous, and their Way is a shining Light, that shines forth more and more to the perfect Day*.

Wherefore, O *Friends*, turn in, turn in, I beseech you: Where is the Poison, there is the Antidote. There you want CHRIST, and there you must find Him; and, blessed be GOD, there you may find Him. *Seek and you shall find*, I testify for GOD. But then you must seek aright, with your *whole Heart*, as Men that seek for their Lives, yea, for their eternal Lives: Diligently, humbly, patiently, as those that can taste no Pleasure, Comfort or Satisfaction in any Thing else, unless you find Him whom your Souls want to know and love *above all*. O it is a Travail, a *spiritual Travail*! Let the carnal, prophane World, think and say as it will. And through this Path
you

you must walk to the City of God, that has eternal Foundations, if ever you will come there.

Well ! and what does this blessed Light do for you ? Why, *first*, It sets all your Sins in order before you : It detects the Spirit of this World in all its Baits and Allurements, and shews how Man came to fall from God, and the fallen State he is in. *Secondly*, It begets a *Sense* and *Sorrow*, in such as believe in it, for this fearful Lapse. You will then see Him distinctly whom you have pierced, and all the Blows and Wounds you have given Him by your *Disobedience*, and how you have made Him to serve with your Sins ; and you will weep and mourn for it, and your Sorrow will be a godly Sorrow. *Thirdly*, After this it will bring you to the *holy Watch*, to take Care that you do so no more, and that the Enemy surprize you not again. Then Thoughts, as well as Words and Works, will come to Judgment, which is the Way of Holiness, in which the Redeemed of the LORD do walk. Here

you will come to love GOD above all, and your Neighbours as yourselves. Nothing *hurts*, nothing *harms*, nothing makes *afraid* on this holy Mountain. Now you come to be CHRIST's indeed; for you are His in *Nature* and *Spirit*, and not your own. And when you are thus CHRIST's, then CHRIST is yours, and not before. And here Communion with the FATHER and with the SON you will know, and the Efficacy of the Blood of Cleansing, even the Blood of JESUS CHRIST, that *immaculate Lamb*, which speaks better Things than the Blood of *Abel*; and which cleanseth from *all Sin*, the Consciences of those that thro' the *living Faith* come to be *sprinkled* with it from *dead Works* to *serve the living GOD*.

To conclude : Behold the Testimony and Doctrine of the People called *Quakers* ! Behold their Practice and Discipline ! And behold the blessed Man and Men, at least many of them, that were sent of GOD in this *excellent Work and Service* ! All which is more particularly
expressed

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expressed in the Annals of that Man of GOD : Which I do heartily recommend to my Readers most serious Perusal ; and beseech Almighty GOD, that His Blessing may go along with both, to the *Convincement* of many, as yet Strangers to this *holy Dispensation*, and also to the *Edification* of GOD's Church in general : Who for His manifold and repeated Mercies and Blessings to His People in this Day of His great Love, is worthy ever to have the *Glory, Honour, Thanksgiving* and *Renown* ; and be it rendered and ascribed, with *Fear* and *Reverence*, thro' Him in whom He is well pleased, His beloved SON and LAMB, our *Light* and *Life*, that sits with Him upon the Throne, World without End, *Amen*.

Says one that GOD has long since mercifully favoured with His Fatherly Visitation, and who was not disobedient to the heavenly Vision and Call ; to whom the Way of Truth is more lovely and precious than ever, and that knowing the Beauty and Benefit of it above all worldly Treasures,

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*tures, has chosen it for his chiefest Joy;
and therefore recommends it to thy Love
and Choice, because he is with great Sin-
cerity and Affection,*

Thy Soul's Friend,

WILLIAM PENN.

F I N I S.

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